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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

It is, of course, well known to you and to many of your readers, that since your Review of pamphlets on the subject of Baptism and Regeneration, several other publications, chiefly on the opposite side of the question to that taken by you, and by Messrs. Biddulph and Bugg, and myself, have issued from the press. To one of these, Dr. Laurence's, as being directed almost exclusively against my "Inquiry," I have prepared myself, should it be deemed necessary, to give an answer: but, in the mean time, if it will not be anticipating any intended review in your work, I will beg leave to submit to your readers a few remarks on several of these productions taken together.

One thing which might be amusing, were not the subject a very grave one, is the want of coincidence among the writers in question. The following may serve as a specimen: others will occur as we proceed. Dr. Laurence, p. 5. of his Vindication, has the following passage: "Both sides maintain their respective opinions *by different interpretations of the same passages in Scripture*. But I do not propose unnecessarily, as it appears to me, to drag Scripture into the contest: for the true question at issue is, not *what Scripture*, but *what the Church of England*, has inculcated upon the subject. Besides, to commence with ascertaining the precise sense of Scripture upon it *is to commence with a bias on the mind, which must unavoidably influence subsequent inves-*

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*tigation.*" With this compare an extract from Sharpe's Sermons at Cambridge, 1816:—"It may have been observed, perhaps, that in our citation of authorities, we have studiously refrained from using the public formularies of our church; we have occasionally had recourse to them in the way of illustration, but we have never taken them as a ground of argument. There were two reasons, which inclined us to adhere to this rule. In the first place, many of the official documents of our church are capable of *great latitude of interpretation*, being drawn up in very general terms; and as *each party would naturally affix his own sense to them*, they did not seem likely to furnish a criterion of conclusive authority in the questions we have been now considering; an opinion which we think has been fully confirmed by experience. But, farther than this, great as are our veneration and esteem for the decisions of our church, there is an authority, which, even in the opinion of its members and ministers, must far outweigh them all—the infallible word of God. To this, *in the first instance*, it is our bounden duty to refer; and, *when we have ascertained, but not before*, whether the sentiments of our opponents or ourselves are most agreeable to Scripture, then will be the time to set about determining, which of them are most in unison with the doctrines of the church."

Another point of prime importance is this—that all the writers subsequent to Dr. Mant disclaim

all idea of the *inseparable connection* between Baptism and Regeneration. We now constantly hear of the "worthy reception," and not merely of the "right administration" of the sacrament: of adults being "truly prepared," of their "truly repenting and believing at the time of baptism." Dr. Laurence says, "It must not, however, be forgotten, that I am only contending for an invariable efficacy of baptism in adults, *when the mind of the recipient is duly prepared.*" (p. 23.) And again; "We find the inseparable union between the sign and the thing signified (*inseparable, of course I mean, to minds properly prepared, when capable of such preparation.*) clearly and strongly asserted." (p. 85.) Nay he is pleased to say of my work, "Much of it is occupied in refuting a position *which no one holds*—the position that supernatural grace is, in point of fact, necessarily and constantly conferred by baptism in the case of adults, as well as in that of infants." (p. 18.)

In like manner, Archdeacon Daubeny confines the spiritual grace to those who put "no impediment in the way," who are "disposed for its reception," &c. (*Considerations*, pp. 10, 16, et passim.) And the Dean of Chichester (Mr. Bethell,) in his Apology, addressed to Mr. Faber, complaining of the very injurious misrepresentations to which he and his friends are subjected, states this as the first and principal, that "such notions of the *inseparability* of baptism and regeneration, of the outward sign and the inward grace which it symbolizes, are attributed to them, as he is confident that *no minister of our church ever did or ever could really assert.*"

So much then has the controversy now shifted its ground, that it has become necessary, not to shew that the notion of an inseparable connection between the sign and the thing signified in a sacrament is con-

trary to the doctrine of the church, and utterly indefensible—for this, it seems, is now on all hands allowed—but to prove that Dr. Mant, and, by consequence, his patrons, the Society for promoting Christian knowledge, did give ground to suppose that they meant to inculcate such a doctrine; indeed, that it was next to impossible to understand them otherwise. And this, alas! is but too easy a task. Dr. Mant continually speaks (and the Society still stands to his statements) of the inward grace as invariably accompanying the outward sign in baptism: he hints at no exception. He finds no such difference, as his successors have done, between the case of infants and that of adults: on the contrary, he quotes the Adult Service as equally suiting his purpose, and equally proving his point, with the Service for Infants. (*Tracts*, p. 14.) He pronounces "no other than baptismal regeneration to be possible in this world;"—whence it must follow, that, if any one, through want of preparation of mind, or from any other cause, has failed of finding regeneration in baptism, it is impossible that he should ever become regenerate,\* at least, "in this world," and consequently (by John iii.) that he should ever "see the kingdom of God." And, what alone would seem sufficient to prove the point required, he argues from the very "sacramental character" of baptism, or its very nature as a

\* The Dean of Chichester has adverted to this case in language which, as being remarkable, I subjoin. "As to those persons who, after having been baptized in a state of hypocrisy and wilful sin, afterwards become true penitents and believers, I, for my part, entertain no doubt of their forgiveness and salvation. *But by what PHYSICAL PROCESS they are brought into a state of salvation and acceptance with God, whether by the infusion or resuscitation of the incorruptible seed, or by what other mysterious mean, I neither know, nor do I wish to inquire. It is a case not mentioned in the covenant, nor supposed and provided for in the word of God.*" (p. 5.)



sacrament, that it must convey spiritual grace, wherever it is "rightly" or "legitimately" administered, without ever, in the whole course of his tract, himself saying a word of its being "worthily received."

However, the old popish doctrine of the unfailing efficacy of sacraments, without regard to the receiver's state of mind, is, it seems, done with;—through what instrumentality we will not now inquire. May it sleep an eternal sleep!

But though the doctrine of the universal regenerating influence of baptism on adult subjects is abandoned, it is still maintained, by all the writers referred to, that this sacrament undoubtedly conveys regeneration, absolutely and unconditionally, to all infant recipients. Yet it is worth while to observe on how different grounds the three authors rest this conclusion, in which they all agree. Mr. Daubeny says, "The profession made for them (infants) is *received in their behalf as sincere*. There is consequently, *in the eye of charity*, no impediment in the way of their receiving internal sanctification or spiritual regeneration by baptism. And therefore our church speaks of every child that she has baptised, as regenerate." (p. 71.) Two pages after, he proceeds; "His prayer being put up in faith and in the name of Christ, the minister concludes, on the ground of that assurance given, Matt. xxi. 22 ...that his petition has been heard and granted," and accordingly "returns thanks to God for the same; and in consequence feels himself authorised to declare the then baptised child actually regenerate." Yet again, (p. 87;) "The Church of England proceeds in her service *on the supposition* that the professions of the infant by his sponsors in baptism are, to his advantage, accepted at the Throne of Grace *as sincere*. The infant is therefore considered by her as standing, in the eye of God, on the same ground with the true

believer in Christ." (p. 87.) All this I should have conceived to be coming *infinitely near* to the explication which I have given of the church's language, as proceeding upon the supposition that the prayers offered up are offered in faith, that the professions are sincerely made, and that the vows will be performed; in short, as throughout, the language of charitable judgment and hope. Mr. Daubeny, however, thinks otherwise, and proceeds to expose and condemn me; and what is, in my view, not a little extraordinary, to the last but one of the sentences just quoted, he immediately annexes, "*The church, therefore, ASSUMES nothing on this occasion, but pronounces on the case as it is then presented to her.*" I can do nothing but place here my note of admiration!

Dean Bethell's explanation of his sentiments is in these words: "We hold that this is invariably the case in infant baptism;" namely, "that spiritual regeneration accompanies outward baptism;" "because we believe that those qualifications which are required of persons to be baptized (*viz.* faith and repentance) are *mercifully imputed by God* to those infants, who by reason of their tender years cannot perform them." (p. 5.) In our mouths, I fear, this might have sounded like some new species of *imputed righteousness*.

Dr. Laurence, the first of Dr. Mant's *apparent* defenders, whether alarmed or not at the degree in which his author had laid his cause open to attack, by forgetting qualifications in the case of adults as well as of infants, has found inherent qualifications for both infants and adults! And, what is more extraordinary still, he has found that qualification which ensures the concurrence of spiritual regeneration with baptism, in all infant cases, distinctly "pointed out" by our church; though, I believe, every one before himself had overlooked it. He says, "But if the

qualification of the infant is not to be found in the engagements of the sponsor, which have only a *prospective* application, in what, it may be asked, does this qualification consist? I answer, In that *innocence*, or exemption from *actual* guilt, inseparable from the condition of infancy, for which our blessed Saviour expressed a peculiar regard. And this is the qualification pointed out by our Liturgy itself, in an exhortation, which occurs in the Office of Infant Baptism, but which, from its inapplicability, is omitted in that of Adults. 'Beloved,' it is said, 'ye hear in this Gospel the words of our Saviour Christ, that he commanded the children *to be brought unto him*; how he exhorteth all men to follow *their innocence*. Ye perceive, how by his outward gesture and deed he declared *his good will* towards them; for he embraced them in his arms, put his hands upon them, and blessed them. *Doubt ye not, therefore,* that is, upon the general ground of *their innocence* and *his good-will towards them*, 'but earnestly believe, that he will *likewise* favourably receive this present infant.' When the universal qualification of infants, resulting from a state of being which admits of no exception, is so clearly explained, why should we reject what lies immediately before us, and perplex ourselves with the fruitless attempt of making incomprehensibilities comprehensible, and incoherencies analogous?" (p. 115.) All this, I believe, is perfectly novel! How far it can be made to cohere with the doctrines of our church generally, and, in particular, with the principles of a service which lays the very foundation for baptism in this, that "all men are conceived and born in sin;" and which repeatedly speaks of the infant as being "released from his sins," or prays that he may "receive remission of sins by spiritual regeneration;" I leave to the judgment of others.—That any man could per-

suade himself, that so absolutely incidental an introduction of the word "innocency," in the service, was a "pointing out," and "clearly explaining," that innocence is the real qualification of infants for baptism, is and must be matter of astonishment!—One thing, however, is certain, that this discovery of Dr. Laurence's, if it be indeed a *truth* that he has discovered, should put all our proceedings among the heathen and in the planting of new churches, upon a different footing than before. We have nothing henceforward to do with waiting for the faith, real or professed, of parents or sponsors, before we admit children to baptism. The infant children of Jews, Turks, and Heathens, are all equally admissible, all equally intitled, to baptism, with those of Christians. "Their condition of being *alone constitutes their qualification*," (p. 170 :) it is of course "universal," and "admits of no exception!" (p. 116.) This is a length to which, I believe, no Protestant advocate for infant-baptism ever carried his principles.

There is one point more in which I would compare and contrast Dr. Laurence and Mr. Daubeny—much, certainly, to the advantage of the latter in point of candour, and of the truth of his statements.

The cry of *Calvinism* resounds throughout Dr. Laurence's book from one end to the other. The whole question is a Calvinistic one: and every one who does not adopt Dr. Laurence's views of baptismal regeneration, must bear all the odium with which the Doctor can load him, as the upholder of the obnoxious doctrines of absolute predestination and indefectible grace! Does the church hold so and so; "or does she hold that election and salvation are conferred upon a favoured few alone, the great majority being rejected by the inscrutable will of God, and left to perish everlastingly?" This is stated (p. 8.) as the real question



in dispute!—Archdeacon Daubeny knows better; and he is above resorting to what I cannot help calling such unworthy artifices. Though sufficiently jealous of Calvinism, he knows, and he has the candour to avow it, that many who are no Calvinists take our side in the question concerning baptism and regeneration. And, though very suspicious of the leaning of some passages in my Inquiry, he does not pretend that I have introduced any thing that can be challenged as decided Calvinism. See pp. 38, 76, &c.

I am the better pleased to pay a just tribute to the Archdeacon's fairness on this head, and indeed to praise, generally, the *temper* of his work, because there are several particulars in which, I think, I have strong ground of complaint against him for the want of fairness. Some of these I shall now point out, if you can allow me to proceed.

1. Notwithstanding the controversy now carrying on, he constantly *assumes* that the doctrine of the church is unquestionably with him, and even with Dr. Mant, and that those who differ from him, even knowingly oppose that doctrine. Thus he says, (p. 4,) "The doctrine of regeneration, *as it is plainly laid down in our public formularies*," &c. (p. 51.) "The object of Mr. Scott's Inquiry...appears to be the setting aside regeneration by baptism,—*the established doctrine of the Church of England*." (p. 63.) "The Church of England has spoken plainly upon it for herself. *All reference to her authority becomes therefore unnecessary*."

These instances, except it be the middle one, may perhaps be tolerated: but the next I am almost ready to call *intolerable*. In a note (p. 225,) of my Inquiry, I have said, "The observation may possibly have reached Dr. Mant's ears, that his doctrine respecting one sacrament a good deal resembles that of the Papists respecting the other, or indeed respecting both:" the reasons for which observa-

tion I proceed to explain. Mr. Daubeny quotes the passage, but introduces it in the following most unwarrantable manner: "A writer who has distinguished himself on the subject in question, gives his reader to understand that THE DOCTRINE OF THE CHURCH OF ENGLAND, on the sacrament of baptism, which speaks of every one whom she has admitted to baptism, as born again, and regenerated by God's Holy Spirit, *a good deal resembles that of the Papists respecting the other sacrament*," &c. &c. (p. 24.) That I said this, and what further Mr. Daubeny quotes, of Dr. Mant's doctrine, is true: that I gave my readers to understand any such thing of the doctrine of the Church of England is *positively false*.

This injurious charge is, in substance, repeated, pp. 28 and 30.

2. In Inquiry (pp. 27, 28,) I have written as follows: "Dr. Mant, indeed, speaks of *water as the instrument whereby Christ says we must be born again*. But it is not very conceivable how *water*, literally taken, being applied to the body, should be *instrumental* to the regeneration of the soul." The paragraph ends thus: "I speak here of the *water* that which alone our Lord names (John iii.) and that which Dr. Mant calls the *instrument*: not of the *sacrament of baptism*, which we consider as more than a mere sign." And two pages after is this note: "I again beg it may be observed, that I am not calling the sacrament of baptism a mere emblem: I am here simply treating of the one expression *born of water* and of the Spirit." John iii. 5. Yet as if resolved not to notice either the particular subject there treated of, namely the meaning of John iii. 5; the phraseology of the sentence in question; or these subjoined explanations; Mr. Daubeny makes the three lines just quoted his authority for representing the divines, who differ from him, as "objecting to regeneration as conveyed by baptism, partly at least

on this principle, that they cannot conceive or imagine how grace should be attached to an outward work of man upon the body." (p. 13.) He "takes leave to ask me, whether I consider human conception as constituting the proper boundary of Divine operations:" he reminds me of the proof which that "great idolizer of human reason, Socinus, left behind him of the extent to which the principle may be carried," when he "plainly declared, that if it were written never so often, or never so expressly in the holy Scriptures, that Christ by his death had satisfied for our sins, yet *tam fatuam, tam insulsam, tam incredibilem*, such a foolish, incredible doctrine, he could not, he would not believe:" he delivers the warning that we may be "entering on the road to infidelity, however insensible we may be to our situation:" and he declaims through many pages upon this, as he supposes, fundamental objection, on our part, to the admission of regeneration through the medium of baptism; namely, that we cannot conceive or understand the nature of the process.—I most readily allow, that in admitting the principle, or in adopting the course of reasoning objected to, we should have laid the very foundation-stone of infidelity: but we have no more to do with such a principle, or with such reasoning than Mr. Daubeney has.

He endeavours, indeed, to fortify his conclusions concerning us, by alluding to a *scrap* which he has given us, some pages before, from Mr. Simeon's skeletons. The words are, "Baptism is an outward work of man upon the body; regeneration is an inward work of God upon the soul." Will Mr. Daubeney deny either of these positions? Mr. Simeon might have used these words, even had he held the two works to be as inseparable as Dr. Mant represented them to be.

3. In my Inquiry (p. 230,) is the following passage: "In those who

receive baptism rightly, I believe, with our Twenty-seventh Article, the inward blessing communicated to them to be, the confirmation of faith, and increase of grace already received. Regeneration, *strictly taken, in the sense of the infusion of a new principle of life and action,\** or, as Hooker's words are, *the first disposition towards future newness of life*, cannot be received by these persons in baptism, for they already have it before they are baptized,"—*repentance and faith* unquestionably involving such a *new principle*, or *first disposition*.

This reasoning I still take to be irrefragable, and about as plain as that two and two make four.—But mark how dexterously Mr. Daubeney can manage it! Having combined the above passage with two quotations which I had elsewhere (p. 193) made from Hooker, declaring, in pretty clear conformity with what I have said, that "a man may receive grace before baptism;" and again, "that it is on all hands gladly confessed, that there may be in divers cases life by virtue of inward baptism, even where outward is not found;"—the Archdeacon proceeds thus: "Who, it may be asked, denies that God may communicate his grace to man in any way, and at any time that he pleases? But does Hooker mean to be understood in support of the position which the author attempts to maintain, that because a man had received grace before baptism, and consequently without baptism, that therefore he was incapable of receiving *it by baptism?*" (p. 50.) That little word *it*, referring to *grace*, is the wonder-working syllable in this passage. First, Mr. Daubeney substitutes the general word "grace," taken from another passage, for my term "regeneration," used in a very strictly defined sense; and then, by the help of such a substitution, makes me deny the very thing which I was

\* Dr. Mant.



asserting!—deny that a man could receive grace in baptism, when I had a moment before described the nature of the grace which he receives! All I denied was, that he who had received grace before baptism could receive it *first* in baptism.

But with the passage just cited before us; with many passages of like import occurring in divers parts; and with the doctrine of those passages pervading the whole book; am I not warranted to ask, how Dr. Laurence, who refers to no other work besides the "Inquiry," could have the hardihood to affirm, that those, "whose opinions he was opposing," found "*the abstraction of all spiritual grace from the sacrament of baptism necessary*" to their purpose; and to represent them as "depriving that sacrament of all spiritual efficacy," making it "a mere attestation to the church," &c. &c. (pp. 107, 164, 87, &c.;) and how Mr. Daubeny could bring himself to be perpetually reiterating such charges, as that of "*annihilating baptism as a sacrament*, by considering it to be neither the necessary nor the common means of conveying grace;" "but as a mere ceremony or form of initiation into an outward and visible society of Christians; thus depriving this holy ordinance of its sacramental character, and reducing it to no higher rank in the Christian religion, than the mere act of entrance into the church; or, more properly speaking, the public enrolment of the name of the baptized person into the register of a particular parish." (pp. 9, 10, 13, 23, 45, 52, 66, 81, 97, &c.) I said to Dr. Mant, (Inquiry, p. 109,) and I must take the liberty to repeat it to these gentlemen, "We annihilate the sacramental character of baptism, and strip it of its spiritual grace, *no more, nor any otherwise, than they do treat the Lord's supper, every*

*time they recite the Exhortation in our Communion Service.\**

4. St. John, 1 Epist. v. 1, pronounces, "Whosoever believeth that Jesus is the Christ, is born," *γεννηται*, *has been born*, "of God." On this passage the following reasoning has been founded:

No adult person receives baptism rightly who is not a believer in Christ:

But (by St. John) whoever believeth in Christ *hath been* born of God:

Therefore every adult person, who receives baptism rightly, was, previously to his baptism, "born of God," which Dr. Mant concedes to be the same as *regenerated*. (Inquiry, pp. 209—212.)

This passage of Scripture, and the reasoning upon it, Mr. Daubeny treats, as it appears to me, with marvellous confusion. (pp. 56—62.) He denies, what Dr. Mant had conceded, that to be "born of God" is equivalent to being "regenerated." He observes, "Had the Apostle said, Whosoever believeth that Jesus is the Christ is *regenerated*, the passage might perhaps have better served the author's purpose. But the Apostle does not only not say any such thing, but I think, on reference to him, it may be made appear that he had not the subject of BAPTISMAL REGENERATION in his contemplation on the occasion." Undoubtedly!

\* I would just observe here, that Mr. Daubeny has not discovered, that though I give Bishop Hopkins's interpretation of the language used by our church, as that in which "many" concur, it is not what I myself adopt. There is nothing in it but what is true, as far as it goes; but I cannot think so low an interpretation of the term *regeneration*, in particular, accords with the use of it by our church; though neither would I affirm that she uses it exactly in the sense explained Inquiry, p. 16. Her peculiar use of it deserves, and may hereafter receive, further consideration.

This is the very point contended, that the Apostle, while speaking of regeneration, does in no way necessarily connect it with baptism, or even appear to have had baptism at all "in his contemplation on the occasion." Again; he treats the whole reasoning as vitiated by the introduction of the term *previously*, or *previously to baptism*, into the conclusion, when it had not appeared in the minor proposition. True, it had not appeared; but was it not implied in the terms *hath been*, of which it is merely explanatory where it does appear? If faith precede baptism, and regeneration be wherever faith is, regeneration must, in all such cases, be before baptism. It must be vain to attempt disturbing this reasoning. Finally, he gives us his own explanation of the passage: "The Apostle reminds these baptized Jews, that by believing Jesus to be the Christ, in contradiction to the false doctrine then propagating on this head, they would furnish demonstrative proof that, as children of God, they were actually living under the influence of his Spirit; in other words, continuing in that regenerate state into which they had by baptism been admitted. *The Apostle is clearly speaking of the PRESENT condition of the parties to whom he is addressing himself.* 'Whosoever believeth that Jesus is the Christ, is BORN of God?'" Would the reader believe that the Greek perfect tense, γεννηται, used by St. John in this passage, had been conspicuously placed in the learned Archdeacon's view, and the literal translation of it, *has been born*, four times introduced, and made the foundation of the argument in the short chapter on which he is animadverting, and that without his having offered a single objection against such translation?\*

\* *Is born* is here evidently used as "he is come," "he is gone," equivalent to "he has come," "he has gone," &c. &c.

5. Many other particulars might be noticed, but I shall bring forward only one more. Mr. Daubeny (p. 66) quotes what I had occasion to observe from Bishop Hopkins, (*Inquiry*, p. 13,) "that the grace which concurs unto the great change that a sinner undergoes, when he is translated from a state of nature unto a state of grace, is of two sorts: either such as alters *the relations* wherein we stand unto God, or such as alters *the dispositions* and habit of our souls. Of the former sort is *justification*, which does not express how our heart is changed towards God, but that our sins are put away, and that we are accepted to God's favour. Of the latter kind is *sanctification*, which declares a purification of our moral habits and principles. These two things," I add, "*though inseparable, are essentially distinct*, and must be carefully distinguished by him, who would write with any precision upon theological subjects." I exceedingly lament to hear Mr. Daubeny pronounce this "a distinction without a difference," and "a mere creature of Bishop Hopkins's imagination!" Leaving, however, his correction, upon that very important point, to others, I confine myself to the extraordinary, and to me unaccountable, sentences, which immediately follow the quotation of the above passage. "On the authority of Bishop Hopkins," Mr. Daubeny says, "we are here informed, that baptized infants (for to these subjects I confine myself,) *are translated, by baptism, from a state of nature into a state of grace, that they are thereby justified and accepted to God's favour.* But still, it seems, they are unsanctified, their sanctification remaining to be evidenced by the future influence of the Holy Spirit, on the dispositions and habits of their souls." The words here printed in Italics are given by Mr. Daubeny under double inverted



commas, as if they were the precise words of Bishop Hopkins: yet the reader may see that *nothing like them* occurs in the passage from which Mr. Daubeney professes to draw them; nor could the Bishop have written them at all, as they do not accord with his views of the subject! The addition, that, though they are *justified*, "still, it seems, they are *unsanctified*," is an extraordinary one to deduce from a passage which expressly asserts, that justification and sanctification, *though distinct, are inseparable!* The explanation, "their sanctification remaining to be evidenced by the future influence of the Holy Spirit, on the disposition and habits of their souls," leads to a further remark, than simply that the sanctification might be *present*, even though "the evidencing" of it were reserved for a *future* time—the latter supposition proving nothing against the former. The further remark which I propose is as follows:—

Mr. Daubeney and others strongly condemn me for expressing the idea, that, if so great a change as they imagine were effected in children by baptism, experience would in some degree indicate it: we should see a difference between the mass of the baptized, and the mass of the similarly educated unbaptized: and for asking, "whether it is consistent with the avowed principles of Scripture, to believe, that, among a number of persons, some are children of wrath, and others children of grace, and heirs of eternal happiness, while no perceptible difference can be pointed out in their spirit and character." This sort of appeal to *experience*, the British Critic almost parallels with Hume's rejection of miracles as "contrary to experience;" and Mr. Daubeney thinks it resorting to a very improper "standard of proof." "*Experience*," he remarks, "can authorize

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no conclusion to be drawn, but from facts with which experience has been conversant." And again; "We are so unacquainted with the secret processes both of nature and of grace, that it appears to be presumptuous in either case to pronounce absolutely on the non existence of original causes, from the non-appearance of their corresponding effects." The Dean of Chichester also considers regeneration as "a mysterious change of spiritual condition, like our redemption by the blood of Christ, an object of faith only, and not of feeling or observation."\* I will offer no more in my own vindication than what Mr. Daubeney has himself furnished me with. At p. 86, he quotes, with approbation, Archbishop Sharp, as saying, "It must be owned that our Saviour took more into his notion of *regeneration* than the Jews did;—that is to say, beside the outward baptism, there must be an *inward principle of virtue and holiness wrought in the professor by the Spirit of God.*" All I required was, that this inward "principle" should shew itself in outward acts of "virtue and holiness."

I have already trespassed too long: I will not add a single reflection on all which has passed before us, but only express my pleasure at the sanction which Archdeacon Daubeney has, after all, given to the

\* It is but justice to the Dean to observe, that he expressly avows his dissent from our account of the nature of regeneration, and bestows much pains on explanation and definition, which may perhaps prove useful. I am much pained, however, by his remark; "Nay, there are men, who, without venturing to circumscribe the extraordinary operations of God's mercy, think that *this* notion of a radical and entire change, as a matter of ordinary occurrence, is the mere abortion of a system." (p. 13.) I am but too apprehensive that he has here laid down the very basis, the *ima fundamina*, of the controversy; and, in so doing, at once demonstrated its vital importance.

free use of the word, and even to the preaching of the doctrine of regeneration in an important sense, to professed Christians. "It has been no uncommon thing," "he says, "for divines of eminence to speak of bad Christians as *unregenerate* men;—that is, men who were not actually in that spiritual state, in which those who had been regenerated ought to be. In their application of the language of Scripture to this unrestrained and comprehensive sense of the word *regeneration*," as extended to the "whole course of the Christian life," "the divines in question were *fully justified*." (p. 41, also pp. 56, and 84.) Again: "The more *restrained*, together with the more *extended*, use of the term regeneration, in its application to the first communication of Divine grace in baptism; to the continued supplies of it in subsequent stages of the Christian life; to the renewal of it after forfeiture; or to some more than ordinary manifestations of it under particular circumstances; constitute that *comprehensive doctrine of the Church of England on this important subject, which all her sound divines hold in substance, under whatever terms, or by whatever distinctions, they at different times have thought proper to describe it.*" (p. 90.)

I am, Sir,

Your's respectfully,

JOHN SCOTT.

Hull, Sept. 10, 1816.

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FAMILY SERMONS. No. XCIV.

John vi. 35.—*Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.*

It was the custom of our Lord to improve every incident for the purpose of instruction; and not unfrequently to borrow the language

of those with whom he conversed, and to give it new force, by using it in a more exalted sense. From this mode of teaching, it is obvious that many advantages must arise; not only is the attention engaged by it, but the excellencies of the gospel dispensation are thus presented to us in various lights, and we are taught to take a larger view of the character of Jesus Christ. Thus, if Martha be anxious in preparing for the reception of our Lord, and troubled about many things, he tells her, that "one thing is needful." If a disciple mistake the purport of his discourse, and observe, that as they know not the city to which he means to retire, so neither do they know the way: the reply of Jesus is, "I am the way, and the truth, and the life." When the woman of Samaria discourses with him about Jacob's well, he tells her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water."—We have an instance of the same mode of teaching in the narrative connected with the text. While conversing with the people of Capernaum, and exhorting them to believe on him whom God had sent, they demanded, "What sign shewest thou, that we may see and believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat." Jesus takes up the allusion, and addresses them to the following purport: "Verily, verily, I say unto you, Moses did not give you the bread of heaven: it is only in a subordinate sense that this name can be given to the manna in the wilderness: it was suited merely to the wants of the mortal body, and descended only from the clouds; but there is a bread which cometh down from heaven itself, the bread of God: the bread which my Father giveth is the true bread from heaven, and giveth life unto the



world." His hearers did not yet understand him to be speaking of himself; but taking his words in a literal sense, some of them that were disposed to listen with respect, said unto him, "Lord, evermore give us this bread." He now tells them in plain terms, "I am the bread of life: he that cometh unto me shall never hunger, and he that believeth on me shall never thirst."

These words present us with two leading subjects of consideration.

I. The description which our Lord gives of himself; and, II. The promise annexed to it.

I. Let us consider the description: "I am the Bread of Life."

1. The manna in the wilderness—that bread which came only from the clouds—had no power to give life to the dead; but Jesus Christ is the source from which all spiritual life is derived. A state of sin is frequently represented, in the holy Scriptures, as a state of death. The Apostle does not mean to charge it only upon the Ephesians or Colossians, that *they* had been dead to God and to spiritual things: this is the condition of all men who are living in sin. They have no faculties for a better state: they are not more qualified for the duties or the enjoyments of spiritual life, than a dead body to discharge the office of a living man, or to have any perception of worldly pleasures. But in Christ is life: he that called Lazarus from the grave has power on earth to forgive sins, and to impart life to them that are dead in their transgressions: the bread of God is that which cometh down from heaven and giveth life unto the world. We have this testimony of his influence in the days of his humiliation, that "as many as received him, to them gave he power to become the sons of God." They had no power or energy in themselves: it was expressly *given* to them by Christ as the Author of it. And in all ages is his own declara-

tion true, "As the Father hath life in himself, even so hath he given to the Son to have life in himself," and he "quickeneth whom he will." He gives to them, what they had not before, a principle of spiritual life; if once they were blind, now they see; if formerly they had no perception of the grace of God, they have now tasted of his word, and they experience it to be the word of life: they walk in a new light and breathe a new air; their affections ascend to heavenly things, and they are alive unto God through Jesus Christ their Redeemer.

2. And as this life is *derived* from Christ, we may observe that he also *supports* it.

In this view there is a correspondence between the bread in the desert and the bread of life: as the manna was given for the support of the Israelites in their journey, so does this bread which cometh down from heaven preserve the spiritual life of them that receive it. If we leave the figure of the text, and speak in plain and simple language, we may appeal to the testimony of every disciple of Christ, that his spiritual strength depends entirely upon the communications of Divine grace, and the intercourse which he maintains with his Lord. In what terms of humiliation does even the chief of the Apostles speak of his own strength, and how completely does he place his dependence upon the Spirit of Christ, which dwelt within him? The life which he lived was by the faith of the Son of God. "Of his fulness," says the beloved disciple, "have all we received, and grace for grace." One grace has only been the earnest and pledge of another, and thus by his sacred influence have we been quickened and renewed. The manner of this Divine operation we know not: it is mysterious as the cause of the wind which bloweth where it listeth; we hear the sound of it, but cannot tell whence it

cometh, and whither it goeth ; but its evidences and effects are undeniable. If it be asked, what do we mean by this continuance of life, let them give the answer who can tell of peace, and hope, and joy ; of delight in the service of God, of love for his commandments, of obedience to his will, of communion with his Holy Spirit. Our natural frame would sink into decay, if we were not continually supported by suitable food : and they that are quickened by Divine grace would soon become spiritually dead, unless He that hath begun a good work in them should himself carry it forward. As the branch cannot flourish but by its union with the vine, so neither can we live but by union with Jesus Christ. The *life itself* is within us : but the *evidence* of that life must be visible to others : and whatever we do which is pleasing and acceptable to God is wrought by the power of the Spirit of his Son. “ Abide in me, and I in you : as the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the Vine ; ye are the branches : he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.”

We have hitherto spoken of the spiritual life which is imparted by Christ to his people in the present world ; but to see the full beauty of the description which our Lord gives of himself in the text, we must observe.

3. The *perpetuity* of this life : “ I am the bread of life : if any man eat of this bread, he shall *live for ever*.”

The manna of the Israelites afforded only a temporary provision on the way to Canaan : it had no virtue to prevent the approach of death, since, with the exception of two persons, all the people who had been numbered from twenty years old and upwards died in the wilderness. But the life which is imparted and maintained by the true Bread of

Heaven, is eternal. “ Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die.” In speaking of the woman of Samaria our Lord expresses this truth by a different figure : “ The water that I shall give her shall be in her a well of water springing up unto everlasting life.” It is the excellency of this spiritual life, that though the outward man fail, the inward man is renewed continually : every successive day adds only to its vigour and its strength, and the change which consigns the body to the grave is no other than the commencement of that life which is eternal in the heavens. This is the life which Christ will give to his faithful people : “ They shall never perish, neither shall any pluck them out of his hand :” they shall live by his power in this world, and dwell in his presence for ever.

Such, in few words, is the description of Jesus Christ as the Bread of Life. But to whom is he revealed in this character ? And who are the persons that shall live by him ? This will appear by considering,

II. The promise annexed : “ He that cometh to me shall never hunger, and he that believeth in me shall never thirst.”

1. What is meant by coming to Christ ?

We read of great multitudes that followed him from different parts of the country ; some to listen to his words, and others attracted by the fame of his miracles. But how small was the number of his true disciples ! And in this day, if we should esteem all men to be Christians who are baptized unto the Name of Christ, or even who profess some reverence to him as their Lord, thousands would now be living upon the bread of life, who are strangers to spiritual things. It is a matter of serious inquiry, with what spirit we approach Christ, and what are our views both of him and



of ourselves. According to the language of Scripture, the expression "to come to Christ" denotes the possession of such a mind as he will approve. It is not the profession of the lips, or attendance at stated times with them that meet in the house of prayer, which can justly be considered as coming to Christ. Have we a due perception of our exceeding depravity? Do we find by painful experience that we are guilty and miserable sinners; that in us dwelleth no good thing, no righteousness to plead, no strength to renew ourselves? Have we any knowledge of his mercy and his power to save? Do we address him with the prayer of the penitent, "Thou Son of David, have mercy upon us?" It is evident that the sense in which Christ adopts the expression "he that cometh to me" is the same with that of the following words: "he that believeth in me:" they serve to explain each other. We must come to him, therefore, with faith, and with all those dispositions which the word faith implies. Faith is to be reposed in him as the Saviour of sinners. Some there are who think that they come to Christ, when they look at him only as an example for imitation: but the whole of this chapter in which he speaks of himself as the bread of life, teaches another doctrine. "If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." These passages do not refer immediately to the sacrament of the Lord's Supper, for it was not yet instituted, but to the sacrifice which he was to make in his own person for the atonement of sin, and to the benefits which those that receive him by faith as the Saviour of sinners will derive from his death. We see likewise from this illustration, as given by Christ himself, that in promising life to

them that believe and them that come to him, he speaks not of one act of belief, by which our sins are forgiven, but of a course of life according to such a beginning. We must *continue* to believe in him. If our natural lives be maintained by the bread of this world, it is because we use it from day to day; and if our spiritual life be prolonged, it is by faith in Christ—by the continual nourishment which we derive from him, thus spiritually eating his flesh and drinking his blood.

2. The encouragement afforded to all that with hearty repentance and true faith turn unto him is contained in the declaration, that they shall never hunger and never thirst.

Consider the *meaning* of the words. They give the assurance, that whatever be the wants of the true disciple, they shall all be abundantly supplied. Hunger and thirst are two of the most powerful appetites which belong to man: and the figures imply, that no blessing, whatever be its nature, shall be withheld from them that believe in Jesus Christ. They have within them the principle of life, both spiritual and eternal, and their souls shall be refreshed and enlivened by all those communications of mercy and grace which can fill and satisfy the mind. "He that eateth my flesh and drinketh my blood dwelleth in me and I in him:" and what can be wanting, if the presence of Christ be there? If he shine into the heart, the darkness is dispelled: if he administer consolation, neither things present nor things to come can deprive us of our joy: when he giveth quietness, who then can make trouble? Christ is all and in all to his people; their hope, their wisdom, their glorying, and their sanctification; the author and finisher of their faith; the source of their felicity, and their exceeding great reward; the foundation of their peace on earth, the subject of their triumph in heaven.

Consider the *universality* of the

promise. "He that cometh to me shall never hunger: he that believeth in me shall never thirst." The privilege is not offered to some, with the intimation that others will necessarily be excluded: it is like the invitation by the Prophet, "Ho, every one that thirsteth, come to the waters: and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price." The words are addressed to all that perceive their want of a Saviour, and who are willing to come to him by faith and accept of salvation. Our Lord does not say, that we must first make atonement for our sins, and then apply to the fountain of grace: the command is simply, "Believe in the Lord Jesus Christ." You can make no satisfaction to the wrath of God: the price has already been paid; and the benefit shall be yours, whatever have been your offences, if you forsake your sins and repent and believe. Here is encouragement for the chief of sinners: and them that come to Christ he will in no wise cast out.

Consider the *authority* by which the promise is delivered. The speaker is the Lord himself, to whom all power is given in heaven and in earth; the Saviour, who came to redeem us from our sins by his own blood, who will raise us up again at the last day, and appear as the Judge of quick and dead. He does not speak with hesitation, but asserts in direct terms, that every man who thus relies upon him shall be saved. Heaven and earth shall pass away, but that word shall not pass away: the day of judgment will prove to an assembled universe, that his promises fail not, and that his truth endureth for ever.

I would make an application of this subject to two classes of persons.

1. To those that have not yet come to Christ and believed in his Name.

To such we may speak in the words of the prophet; "Wherefore do ye spend your money for that which

is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Wherefore is it that you give your labour and your strength for things that perish in the using, and neglect those blessings which are for your present and everlasting good, and which are freely offered to you in Christ? To them that continue in their sins, the declaration of the text is the sentence of death: if they eat *not* of the bread of life, *that* life which the Son of God has purchased for his people, they never can enjoy: their end is death.

Some are willing to delude themselves with the vain persuasion, since none can come to Christ except the Father draw him, that no guilt will rest upon those who possess neither the will nor the power to come; and they are therefore disposed to attribute the blame to God. But we are commanded by Christ to ask, and it shall be given; to seek, and we shall find; to knock, and the door shall be opened. He has left it upon record, that we should *strive* to enter in at the strait gate; that we should set ourselves in earnest to labour even for those blessings which are entirely the gift of God. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall *give* unto you." Faith and all the blessings that proceed from it are the gift of God: but they that hunger and thirst after righteousness shall be filled; and if we seek with devotedness of spirit, by prayer and supplication, for the bread that cometh down from heaven, the very circumstance that it *is* the gift of God is a pledge and assurance that we shall not be sent empty away. Let us repent, therefore, and believe the Gospel: in this way alone can we partake of that heavenly bread: and if we live not here the life which is by the faith of the Son of God, to a life of glory we cannot attain.



2. I would address those who have a good hope through grace, that they have come to Christ and believed in his Name.

Great are your privileges, but great also are your obligations. If he who is the bread of life has promised, that those who maintain an habitual regard for him, as the support of their spiritual existence, shall be sustained and invigorated by his Holy Spirit, and finally raised up to eternal life in the day of his appearing, with what thankfulness and gratitude should you receive this his inestimable benefit! With what diligence and care should you improve every opportunity, which may tend to keep you in union with your Saviour, and promote your growth in righteousness and holiness before him! With what determined assiduity should you cultivate all the means of grace! With what fervency of devotion should you entreat his blessing upon them! Let us not become weary in the service of Christ; for we know that in due season we shall reap, if we faint not.—Now unto Him that is able to keep us from falling, &c.

To the Editor of the Christian Observer.

To what has already appeared in your pages on the word *μαρτυρ*, I wish to add, that in both the Septuagint and the New Testament, it is frequently used in the sense of "an eye-witness." Among other passages, the following may be produced, as decidedly requiring that interpretation:—

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After such instances, no reasonable doubt can remain that the scriptural use of the word *μαρτυρ* includes the sense of an eye-witness, whether Schleusner and Scapula allow it, or not: and, that such a sense may be applied to "the cloud of witnesses," mentioned in Heb. xii. 1, appears far from being fanciful; though certainly the other sense of examples, or striking instances and evidences,

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of the power of faith in those holy men, whose heroic actions are recorded in Scripture for our animation in the path of duty, is, in that passage, the more direct and appropriate. The words *περὸς ἡμᾶς* seem, without much force, to convey the idea of our spiritual exertions in the Christian race being *witnessed*, or *observed*, by a *surrounding concourse* of such as have themselves experienced what we are called to encounter, and in whom the all-conquering energy of that faith has been *exemplified*, by which we are exhorted and encouraged to press through every difficulty, towards the prize of glory that is set before us in the Gospel.

VERAX.

To the Editor of the Christian Observer.

AMONG the remarkable changes of the present times, which may well be called marks or signs, it is perhaps none of the least that religion, charity, zeal, &c. are become more fashionable than they once were. While the world still constitutes one of the chief spiritual enemies of the Christian, which he is required and bound to renounce and combat; yet it must be allowed, that under the blessing of the Almighty, an increased and increasing attention has been of late years exhibited towards the claims of Christianity. The effect of this improvement is evident in some of the most splendid charitable institutions ever heard of, either newly founded, or roused from their slumber to active and energetic life; in the spirit of active zeal which has been stirred up among the established clergy of the land; and in the manifest increase of family religion, and individual piety, among the laity. Thus far the picture is cheering. But let us mark the reverse! Professors of religion, with some show of propriety, now assume the title of "the religious world." And seeing that they possess in wealth,

rank, influence, credit and number, enough to gratify the corrupt passions of ambition, avarice, vanity, love of popular applause, and many other desires of the carnal mind, is there not too much reason to fear, that in this "world" will be found those who pursue the gratification of these sinful desires, without quitting its pale? I speak not here of the decided hypocrite; but of those who, though they mix in the various societies which form this *religious world*, and persuade themselves that they are doing the work of the Lord, yet cannot stand the application to their hearts and conduct of such a spiritual test as St. Paul applied to the Christians of his day: "If any man have not the Spirit of Christ, he is none of his." Let such seriously reflect upon the following words of our Lord himself: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils; and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

For example—should a preacher of the Gospel be hurried along by an overwhelming tide of popularity so as to forget Him for whom he is commissioned to plead; and to regard the applause with which his doctrine is received, as an offering due to his own talents and eloquence; thus receiving honour from men, and not giving God the glory;—or should he aim to attract attention by singularities of style and novelties of doctrine, by seeking after subtleties unknown to the sacred volume, and remote from the simplicity of evangelical truth, he cannot in either case be said to have "the Spirit of Christ."—Again; should zealous promoters of a charitable fund seek their own honour in putting down handsome sums at the head of the list; or should advocates for religion attend public meetings,



and there distinguish themselves as speakers, rather to gain the applause of surrounding multitudes, than to glorify God in the simplicity of their hearts; or should others shew their zeal in collecting money, rather that they may be able to boast of their personal exertions, than in order to serve the cause of religion; such manifestly "have not the Spirit of Christ: they are none of his."

Seeing, then, in how many ways we may deceive ourselves; that, if clergymen, we may preach the Gospel from low and selfish motives,—if laymen, we may go to church, and other religious assemblies, because the names of some who do so make it creditable to be seen among them; that, if in low circumstances, we may enter such a society, because the custom of its members may be very profitable to us; or if rich, we may be found there, because our rank and influence place us in a situation gratifying to our pride;—let us earnestly pray to God to grant us his Spirit, that we may serve him with simplicity of heart. While we bless his holy Name for the increase of religious effort, by which the means of grace are more and more laid open to a vast number of perishing sinners, let us consider ourselves as called upon earnestly to "examine ourselves, whether we be in the faith," that the reward of grace may hereafter be fully bestowed upon us.

THEOPHILUS.

For the Christian Observer.

#### ON THE DECEITFULNESS OF THE HUMAN HEART.

THERE is nothing, probably, in which the deceitfulness of the human heart is more fully evinced, than in the readiness with which it observes and censures faults in the characters of others, and its extreme backwardness in applying the same censure to itself. It is quick to see

Christ. Observ. No. 178.

even a mote in the eye of another, though blind to the beam in its own. It was undoubtedly to counteract this self-deceit that the use of parables was introduced; as in them the mind is led on almost imperceptibly to pass sentence before it perceives the application to itself. The king of Israel was immediately struck with the injustice exhibited by Nathan, though perhaps, had the prophet more openly reproved him, he might have found some excuse to palliate his sin—I was led into this train of thought from considering the well-known text of Gen. xl 23: "Yet did not the chief butler remember Joseph, but forgot him" There are few, probably, who read the interesting story of Joseph, who are not struck with the ingratitude of the chief butler, and yet probably much fewer, who, would they turn their eyes from him to themselves, must not be obliged to confess that his fault is, even in an aggravated degree, their own. Christ Jesus, when we lay bound in the prison-house of sin and death, not only like Joseph calmed our fears, but himself wrought deliverance for us, himself opened the prison doors and let us go free, only enjoining us that we should have him ever in remembrance, and take his conduct as an example for our own. And yet which of us is there who can look into his own heart, and not allow that, in spite of all that he has done for us, we have too often sinned like the chief butler, too often not remembered this our Saviour, but forgot him?

JUVENIS.

To the Editor of the Christian Observer.

To the testimonies of several learned men and dignitaries of our national church, already brought forward by your correspondents on the subject of Regeneration, permit me to add that of Dr. Whitby, the well-known commentator on the New

Testament, in his discourse against Calvinism, commonly known under the name of "Whitby on the Five Points." How far this learned, and certainly not enthusiastic, divine would have countenanced such positions as those advanced by Dr. Mant, that baptism is the only vehicle of regeneration, and "that no other than baptismal regeneration is possible in this world," may be clearly understood from the following passages of the work before spoken of, pp. 274, 275. "This new birth," (the term Regeneration had before been used,) "is ascribed to the word of God, which only works upon us by moral suasion; as when the Scripture saith, 'Faith comes by hearing, and hearing by the word of God;' that 'we are begotten by the word of the living God;' yea that God himself hath 'begotten us by the word of truth.' It is also ascribed to the ministers of God; as when St. Paul tells the Corinthians he had 'begotten them by the Gospel.'"

Again: "This regeneration being the phrase used by the Jews concerning their proselytes, (they having been said to be *recentes nati*, new-born babes, and born in holiness; *παρὰ τοῖς βαρβάραις φιλοσοφοῖς τὸ κατηχηθῆσαι τε καὶ φωτίσαι ἀναγεννῆσαι λεγεται.* Strom. l. v. p. 552,) our Lord translates the metaphor from them to his disciples, *renewed after the image of God in true holiness, and sanctified throughout in all their*

*whole man.* Now here is such an intrinsic change in the whole spirit, soul, and body, and the whole tenor of this man's life for the better, that he may well be said to be born again who is thus changed into another man; for if, when the Spirit of prophecy came upon Saul, he was 'turned into another man,' much more may he be said to be so, who has the Spirit of sanctification dwelling in him. And seeing it is by the operation of the Holy Spirit that this change is wrought within us, it fitly is expressed by being born of the Spirit. Seeing, lastly, we are thus born, not of corruptible seed, but of incorruptible, *i. e.* by the word of the living God, who of his own will hath begotten us again by the word of truth, therefore we are as fitly said to be born of God."

I need not remark, that Dr. Whitby was clearly no Calvinist, although Dr. Laurence affirms that such views of the subject as Dr. Whitby maintains are exclusively Calvinistic. The opinion of that learned divine clearly is, that the name "regenerated," or "new born," given by the Jews to their proselytes, was not applied, by our Lord, to his disciples, with any reference to their baptism, as Dr. Mant affirms in the 8th page of his tract, but simply as they are "renewed after the image of God in true holiness," whether as yet baptised with water or not.

ΦΙΛΟΠΑΤΕΡΑΙ.

## MISCELLANEOUS.

### JOURNEY TO SWITZERLAND, &c.

(Concluded from p. 580.)

\* — — — I returned to Zurich at eleven o'clock, well pleased with

\* By some accident, a small chasm has been caused in the manuscript at this place, consisting chiefly of an account of the journey from Schaffhausen to Zurich, and of an excursion to view the lake of Zurich.

my water expedition, and I immediately proceeded to Dr. Lavater's house. He was from home; but his wife, a most respectable looking woman, of about sixty, and some sons and daughters, all having the marks of great good breeding, welcomed me, and expressed their sorrow at the Doctor's absence, but



said, that if I would favour him with a visit at one o'clock, and drink coffee with him, they were sure of the pleasure it would give him. I returned at the time appointed, and was shewn up two pair of stairs into the Doctor's library. I introduced myself in the best manner I could, and apologized for intruding upon him without any letter of introduction, or any other motive to plead but my earnest wish to see and know personally a man so highly celebrated. He received me with great courtesy. We entered into conversation, and he soon adverted to the French Revolution. "J'en deteste le principe, et j'en ai des le commencement craint et prévu le mal qui est arrivé, comme je vois tout celui qui arrivera encore. Je le vois avec l'oeil physique et par la revelation. Cette idée est a moi, et je ne la donne pas pour precepte. Je devine par pressentiment. Les faits passés me donnent le calcul philosophique : le pressentiment et la revelation me rendent la chose positive." But, said I to him, what do you mean by Revelation? that of St. John? "Oui, c'est l'accomplissement des Ecritures. C'est l'Antechrist. Ce n'est que mon opinion, mais elle me satisfait et me penetre de douleur. Je ne verrai pas la fin de ce siecle, mais elle sera terrible. Le cahos general suivra le renversement de l'ordre et de tous les gouvernements, et sera terminé par le despotisme le plus terrible." In reply to a question, whether he thought it would be the despotism of the people, or that of an individual; he said "Du peuple d'abord, et ensuite d'un seul; la religion est perdue, aneantie, non seulement en France mais par toute l'Europe. Ici même, on nous sommes encore heureux obeissant à Dieu et aux loix, dans dix ans il n'y aura plus de religion et plus de culte. Dès qu'on se demande, *Dois je croire?* on a déjà cessé de croire. Quand un fils se dit, Obeirai-je à mon pere? il

lui a déjà desobei. La marche de l'ordre dans les familles est la marche de l'ordre en religion, et de l'ordre civil."

I left him after an hours conversation, by which I was highly entertained; and we parted like men who had known each other a long time.

Dr. Lavater was in possession of one of the best livings of Zurich, on the income of which (300*l.* as I was informed,) he brought up a pretty large family. He had, however, derived some advantage from his works, particularly that on physiognomy, although not so much as might be supposed from the high price at which it sold. He had been at great expense in the publication, and it is not a work of common sale.

His other compositions are in divinity, but (I was informed) not liked, except by those who were called his sectaries. His doctrine was said to be of the mystic kind, and to border on enthusiasm. He had, therefore, many enemies in the church, and among persons in the higher ranks; and there seemed to be no medium in opinions about him. He was either almost worshipped or hated.—He was generous and benevolent in the extreme, and did not seem to know the value of money when charity pointed out a good action; and, as his disposition was well known, designing people were apt to play upon it. His age was seventy-five, his look pleasing, his eye piercing and full of fire, his countenance full of benignity. He was tall and very thin, of a pale complexion, shewing rather emaciation. His print gives his features pretty exactly, but none of their animation.

Immediately, on leaving Dr. Lavater, I set off for Winterthur, only three leagues distant from Zurich; but it was so dark when I reached it that I could not see that pretty built town, the prosperity and wealth of which had, for the last thirty years, been continually increasing

by the useful and well-directed manufactures established within its walls. They consist chiefly in cotton goods, which they print with much taste. They sell them in Switzerland, Germany, and Italy. They have also a great number of women employed in embroidering white muslins, which have a constant sale.

From Winterthur I came back to Schaffhausen, distant only five leagues, over a beautiful country, and winding roads amidst inclosures and villages, the principal of which is Andelfingen. From thence the road lies through the beautiful ground of Uwisen, having the forest of Cobl-furst on the right hand all the way to the famous bridge of Schaffhausen over the Rhine.

Much has been written on the multiplicity of picturesque views in Switzerland; I doubt whether any of the thirteen cantons can boast of such rich variety of beautiful scenery as the canton of Schaffhausen. The town is built on the Rhine, at the foot and in the centre of several convergent hills. In whatever direction a traveller moves from it, he gains, by an easy ascent, the top of one or other of the hills, from which he has views which vary almost at every step, and, from most of them, he may see the Rhine winding with majesty round those lofty hills, covered with vineyards, shrubs, or forest-trees. The distance from the town to the cataract, not more than three English miles, is in four or five places marked by strong breakers, formed from a bed of rocks, which, leaving only a channel here and there for the deep water, present to the eye a mixture of milk-white waves intermixed with the finest and clearest sea-green water.

From the Lake of Constance, out of which the Rhine issues, the navigation is uninterrupted as far as the bridge of Schaffhausen; and it is only and immediately after having

passed its wide arches, that the water becomes so impetuous as totally to interrupt the navigation, which can only be resumed below the cataract, to be again interrupted at Lauffenberg within a few days of Basle. The whole canton, viewed from any point, presents a continued and easy undulation of hills richly cultivated or covered with wood, the horizon being terminated by the snowy Alps, which, in a certain state of the atmosphere, appear within a few miles of Schaffhausen, although some of them are about forty leagues distant.

The country houses round Schaffhausen are numerous, and possess great charms of scenery. None of those I saw can be called handsome; but they are in general commodious, and suit the taste for simplicity which strongly marks the character of the inhabitants. The most striking points of view are to be found by going out at the upper gate, and ascending the paved hill called the *Steig*. There, from the vineyard called the Oel Berg, the eye commands a view of *all* those beauties which the most ardent imagination can wish for, and expect to find, in Switzerland. The first time I visited that spot, I could no otherwise express the feelings which overpowered me, than by falling on my knees, and remaining there for some time lost in astonishment and silent admiration. Not far from Oel Berg is a country house, called Stokarberg. It is also a most enchanting spot, though of a very different kind, being much softer, and not so magnificent as the former.

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To the Editor of the Christian Observer.

My letter in your Number for July, animadverting upon the spirit and conduct of the Eclectic Review, has drawn down upon me, it seems, the highest indignation of the Editor. This, however, is no proof that my observations were unseasonable, or



that they may not be useful: and I am disposed, with your leave, to add some confirmation to them. I did little more, in my former communication, than tell a plain tale of what had really happened, and I shall do no more now.

I have lately had the happiness of once again visiting that revered relative to whom the Eclectic Review alludes in his censure of me. I found him (what I am not) a regular reader of the Review in question, and disposed to do it, in some respects, what I should have supposed, more than justice: but in adverting to the spirit which it breathed towards the government of the country, and indeed towards rulers in general, the language in which he spoke of it was stronger than I have been accustomed to hear him employ. "It appeared to him *absolutely awful*, to see men, professing themselves the advocates of the most exalted Christian principles, losing no opportunity, in perfect *contrast* to the spirit and the precepts of Scripture, of exciting the hatred and contempt of mankind against those whom Providence has placed over them: not only reprobating without mercy the measures which they disapprove, but even tracing up to corrupt motives and designs such as they could not but, on the whole, commend."\*

Since my return home, I have also had occasion to visit an inhabitant of these more northern parts, long eminent for science, for wisdom, and for piety. I found my venerable friend saying with Barzilai, "I am this day fourscore years old;" but far from proceeding with that worthy in the catalogue of his infirmities and incapacities (2 Sam. xix. 34, 35,) it might rather be said of him, as of Moses, "his eye was not dim, neither his natural force," either of

\* The representation above made of my father (the Rev. Thos. Scott's) sentiments has been submitted to his inspection, and it is communicated with his entire approbation.

body or mind, "abated." He is still among the most *active*, as well as the most ardent, promoters of every pious and benevolent undertaking. He is cherishing too, like the late admirable Buchanan, the most cheering views of the opening prospects of the church and the world, from the revival of true religion, and the spirit of godly zeal which is excited. I could not but be struck, then, with the sentiments of such a man on the subject before us. "The sentiments (said he) of the Eclectic Review have considerably dispirited me.—That such should be the temper and the principles of a work so generally patronised by our dissenting brethren, is a very painful consideration; and it casts a shade over my bright anticipations concerning the union and extension of the church, more than any thing I have met with for some time."

In such sentiments, uttered by such men, it seems to me that there is matter on which the Eclectic Reviewer may do well to pause and deliberate.

I am, &c.

JOHN SCOTT.

Hull, Sept. 3, 1816.

P. S. On the quotation which I formerly made from the Eclectic Review, I would ask this question: Supposing it posted about our streets and villages, could any thing be devised more strongly tending, under present circumstances, to excite insurrections in the country?

To the Editor of the Christian Observer.

AFTER the dreadful details on the subject of colonial slavery which have recently given a harrowing interest to your pages, neither you nor your readers will be displeased with the following extract of a letter which I have received from a friend in Baltimore, dated the 24th June last, and which exhibits a very different spirit

and practice from what unhappily prevails in the British islands. The plans pursued for the improvement of the slaves are truly noble. May they be extended wherever slavery exists! The information contained in the same letter on the subject of prisons will also be found highly important.

R. P.

"Amongst the numerous salutary effects which result from the influence of Gospel-light, the melioration of the condition of the enslaved Africans and a general disposition to emancipate them are here conspicuous. Not more than 40 years ago, when my father gave liberty to those in his possession, it excited the greatest alarm throughout the State, and every effort which sophistry could suggest was made to induce him to retract. Now emancipation seems to engage the attention of all ranks. Societies are forming in the midst of the Slave States, in some instances almost exclusively by slave-holders, for the express purpose of promoting that interesting measure. Formerly the *right* to hold slaves was scarcely ever questioned; now it is admitted on all sides that they are justly entitled to their liberty. Under this impression, many are disposed to emancipate them, but are not willing to turn them loose without education upon the community. The societies to which I have alluded seem to be, at present, in favour of *colonization*. As soon as they shall have digested and fixed upon the most suitable plan, they will adopt measures to influence the public mind in its favour, and promote addresses to the State Legislatures to carry it into effect. To a petition, circulated under the auspices of the Abolition Society of Tennessee, to the Legislature of that State, for some legislative provision in the case, there were upwards of 1500 signatures; and as an evidence of their earnest desire for the consummation of their request,

many of the slave-holders were so particular as to write opposite their names, "slave-holder." I hope some plan will grow out of these movements, consistent with justice and propriety, which will meet with general assent, and eventually restore so many of our fellow-creatures to their just rights and privileges. In this State, emancipation seems to be the order of the day. Many families of the first rank have recently manumitted their slaves. Few die now without making provision for their enlargement; and I trust the time is near at hand when the Legislature will pass an act to register and secure the freedom of all such as may be born hereafter. Should their colonization not take place, the education of their children will become an object of the first necessity and importance, as it will be one of the most powerful means of raising them from that state of degradation in which they have been so unjustly placed. I expect very soon to have it in my power to announce the organization of a society in this city, for the melioration of the condition of the African race. As I have not ceased to recollect the ardent solicitude which I know you felt for their *education*, I hope I shall continue to bear it in mind, and endeavour to make it an important feature in our plan, if consistent with the views of those with whom I shall be associated. We, who are well acquainted with the actual state of things, calculate upon many impediments; the languor and stupor that distinguished them in their native country are rendered still greater by slavery, which hath ever been known to blunt the faculties and cramp the energies of our nature: to which may be added, the *prejudices* against them in the public mind, their colour, and the unsuitableness of our climate to their physical powers. The prejudice against them, as it regards their colour, seems, indeed, to wear away rapidly. If they are eventually



emancipated and continue amongst us, it appears to me that the Legislature of each State will be bound by every Christian as well as political duty, to provide amply for their education; and I hope that every one interested in their welfare, will be prompt in supporting the measure.

I regret that I cannot give you an account of the last annual exhibition at the African Academy in this city, as a particular engagement prevented both my father and myself from attending; but it is with much satisfaction that I can state, that there is an evident increase of attention to the literary education of the Black and Coloured children.

I wish the people of England could take a view of our Penitentiary, and see how we manage the *bandidi* which are poured upon our shores from all parts of the world, as well as our own. It would be a spectacle not easily effaced from their recollection. Instead of foul and gloomy apartments, and clanking chains, they would see open and airy rooms, free from close offensive smells, walls as white as snow, and floors as clean as they can be scrubbed. On all sides, the busy artizans ply sedulously and silently at their several occupations—smiths, nail-makers, spinners, weavers, shoemakers, tailors, and a long train of manufacturers, in their proper apartments, present to the eye of the spectator such a scene of active industry, order, and comfort, as to cause him to lose sight of *punishment*, and to consider himself in the midst (as it really is) of a very thriving manufactory. They would also see that, notwithstanding there is a regular and ample supply of excellent provisions, such as beef, &c. furnished to the criminals, *their labour is found to be quite adequate to their maintenance*—a fact of the utmost importance, as it is conclusive evidence of the expediency of these institutions. I am aware that it may

be said, that the price of labour will not justify such a conclusion in England; yet I am inclined to the belief, that an institution *there*, conducted with judicious economy, particularly in provisions, might be brought to defray its own expenses; as it is a fact, that although our criminals are only employed about three fourths of the day, and get an ample supply of animal food, yet their labour is quite sufficient to defray the expenses of the establishment; so that the state is not only at no expense for their maintenance, but is actually benefited by their labours.

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We have just received the following communication from America, and we think it but justice to the respectable author of it to permit him to tell his own tale. If we should have been led by misinformation unwittingly to do him an injury, we shall very much regret the circumstance. Wholly ignorant as we were that our work had excited any rivalry among the booksellers of America, we were not prepared to suspect that the statement formerly conveyed to us might possibly prove incorrect.

To the Editor of the Christian Observer.

IN the Number for December 1815, you announced the republication of your work in New York. The accompanying documents will, however, prove, that *Boston*, and not *New York*, is the place, where the republication was commenced, and was at that time *alone* carried on. To you this fact may perhaps, at first view, appear as of little importance. But when you shall learn, as you will from the perusal of the documents, that an edition is *now* commenced in New York, by Messrs. Whiting and Watson, under circumstances the most disingenuous, you will, I think, judge differently. You will perceive that the tendency of

your annunciation, if uncontradicted, will be to give countenance to my opposers. Under the authority of your remarks, and having their own imprint prefixed to the Numbers and volumes which they have heretofore circulated, they will be likely to persuade many readers of the Christian Observer in this country, that they were really the *original* re-publishers of the work. This would tend to prevent my obtaining the further patronage, especially in the Middle and Southern States, which is indispensable for the successful prosecution of the republication; inasmuch as many gentlemen, who have been accustomed to receive the work through the agency of Messrs. Whiting and Watson, should they be led to believe, however erroneously, that these men were the first to originate the republication, would withdraw their patronage, whenever the New York edition shall be discontinued. And it is generally believed it will, and ought to be, soon. There is danger, therefore, that, unless every encouragement is given to the Boston edition, the republication will be eventually discontinued altogether. For these reasons, as well as that truth, in a publication like the Christian Observer, ought assuredly to prevail, I have to request, that, in a future Number, you would correct what has been erroneously stated in the Number for December last.

One of the documents referred to above is the original recommendatory letter of the Rev. President Dwight,\* together with the concurring sentiments of the Rev. Drs. Mason, Romeyn, and Clark. This is given with a view to shew that these testimonials were procured by the instrumentality of my predecessors, T. B. Wait and Co.; for Mr. Lilly, who is

\* This letter is verbatim the same, excepting only the omission of Mr. Lilly's name, with that inserted in our Vol for 1815, p. 838; and seems, without any question, to be the original document.

named therein as one of the publishers, was at that time a partner in their house. The recommendations of the other very respectable gentlemen, whose names you have quoted, and of many others also, were mostly, if not all of them, procured in like manner by my predecessors. And I have now their original letters in my possession.

I send you a copy of Nos. 1 to 4, of Vol. XV. which I beg you to accept, as a specimen of the style of my edition.

With sentiments of high consideration.

I am, &c.

DAVID HALE,  
Publisher of the Christian  
Observer in Boston.

Boston (United States,)  
5th August, 1816.

The documents which accompanied this letter are as follows:—

1. Printed Proposals for re-publishing the Christian Observer in America, dated Boston, November, 1810, and signed by William Wells, jun., and T. B. Wait and Co.

2. Printed cover of the First Number re-published in America. Boston, published by W. Wells and T. B. Wait and Co.

3. The original recommendation of the Rev. Dr. Dwight, and others, already referred to.

4. A newspaper, dated 16th February, 1816, containing the annunciation of Whiting and Watson. in future, to re-publish the Christian Observer in New York; and some other papers, which give the details of the controversy between them and our correspondent, at considerable length.

Our readers will probably be amused by the extravagance of the following commendation of our work, which we extract from the pages of one of these newspapers.

"We have inserted," says the Editor, "in the first page of our paper, an advertisement of David



Hale, Esq. soliciting patronage for the *Christian Observer*, and exposing the attempt of Messrs. Whiting and Watson, of New York, to injure him in the publication of that work. We wish Mr. Hale all the encouragement and success he desires; for with him, in connection with William Wells and T. B. Wait and Co., began the re-printing of the *Christian Observer* in this country. His edition is cheap, and executed with neatness and accuracy;\* and he has struggled, through many difficulties, to continue its publication.

"But we would recommend the *Christian Observer* to the public on account of its own intrinsic excellence. It is not a new work, that has to make an experiment of public opinion, but has been published for fourteen years, and is acknowledged to be one of the best productions of the English press. Its professed object is the dissemination of religious and moral instruction; and never was an object more happily obtained. The religious sentiments it avows are decidedly of, what is termed, the orthodox character; but they are expressed with so much modesty, mildness, and Christian charity, as not to give the slightest offence to the most intemperate sectarian.† The *Christian Observer* is the production of some of the most upright Christians and accomplished scholars of England. This fact must be evident to every one who peruses the work. Upon every page of it breathes the most ardent piety, free from fanatical cant or superstitious rigour. Every sentence is rich with instruction, and its periods are embellished by literature and taste.—The work is not

\* For the neatness and accuracy of the execution, the copies transmitted by Mr. Hale enable us to vouch.

† If this represent correctly the state of feeling in America respecting our work, it is a proof that there is much less of religious rancour in that country than in this, *Christ. Observ. No. 178.*

confined to religion and morals. It occasionally enters the field of criticism, and has produced some of the ablest and most beautiful reviews we have ever read. Indeed it is almost impossible to read the *Christian Observer* without improving our literary taste and religious affections. It is a work that we would recommend to be taken by every family. It will afford an appropriate and rich repast for a Sunday evening, and *must* do good wherever it is taken. No work within our knowledge comprehends at the same time so much religion and literature, instruction and entertainment, orthodoxy and catholicism, rational piety and correct taste. It invests Christianity with new charms, and 'truths divine commended' from its pages. We regret that this excellent work is so little known among us, and hope soon to see it a familiar friend in every house. We hope it, not only on account of Mr. Hale, who deserves our patronage for having commenced the printing of so good a book, but on account of the public, who are to reap great benefit from its circulation; and we wish that the efforts, now making to increase the subscription for this work, may be successful in this town, and throughout the country."

*Boston Recorder of May 22, 1816.*

To the Editor of the *Christian Observer*.

ABSENCE from home, and various pressing engagements since my return home, have prevented my replying to your respectable correspondent G. C. G. till now, when I beg leave to say, that the name of the author of the *Whole Duty of Man* is not so well known to me, as I suspect his own name is; but that facts or circumstances which I have met with in the course of my reading incline me to give little credit, either to the statement that ascribes that work to Mr. Basket,

Q

or to the report of Dame Ayre of Rampton, as produced by G. C. G., and published in your Number for July. I am rather inclined to believe that the author of the work in question was Mr. Fulman, who, according to Mr. Oldfield in his *Divine Discourses*, p. 74, was an amanuensis of Dr. Hammond. In support of this opinion, I shall here only observe at present, that a letter of Dr. Hammond to the bookseller, recommending the work, is prefixed to the 12mo. edition of 1677, now before me. Whether this was the first edition of the work, I am not able to say. No preceding one is specified or alluded to; yet Dr. Hammond's letter is dated in March, 1657.

R. W. D.

To the Editor of the Christian Observer.

I was surprised to find Mr. Heber, in his learned and ingenious Bampton Lectures (p. 40,) asserting, that we, of the Church of England, "are not altogether guiltless of falsely imputing, to the public formularies of the Romanists, the systematic omission of that Commandment which we make the Second in the Decalogue." And, in the note to this passage, he adds, "However the Romanists may transgress the Commandment in question, they certainly have not expunged it from the table."

Now, in passing through France in the year 1778, straying into the church at Moret, about 35 miles S. E. of Paris, I found the Ten Commandments inscribed on the walls of the chancel, in old French. The Second was entirely omitted: the Ninth was, "Give not up yourself to the flesh, and marry but once;" the Tenth, "Desire not the goods of others, and lie not at all."

But perhaps Mr. Heber may object, that this is not a public formulary. I believe the Romish formularies do not contain a regular De-

calogue, but only the substance in verse. It is so in the only one which I have—thus:

*Les Commandemens de Dieu.*

1. Un seul Dieu tu adoreras,  
Et aimeras parfaitement.
2. Dieu en vain tu ne jureras,  
Ni autre chose pareillement.
3. Les Dimanches tu garderas,  
En servant Dieu dévotement.  
.....
9. L'oeuvre de chair ne desireras,  
Qu'en mariage seulement.
10. Biens d'autrui ne convoiteras,  
Pour les avoir injustement.

T. M.

To the Editor of the Christian Observer.

Will you allow me to call the attention of the readers of your periodical work to the affecting case of the German Lutheran Congregation at Copenhagen, which lost its large and commodious church, together with the adjoining parsonage, school and other valuable premises, by the bombardment of that city in 1807?

Long deprived of their own place of worship, they have at last begun to rebuild it, the expense of which is found to be so heavy that, notwithstanding the generous assistance of their Danish brethren, they are utterly unable to complete this undertaking. In this state, they now venture to direct their eyes to the well-known benevolence of the British public; and it is confidently hoped, that they will not plead in vain.

Mr. Wilberforce was kind enough to preside at a meeting convened for the purpose of taking this distressing case into consideration, and a subscription was opened, which in a short time amounted to about 200*l*. But as the sum required is several thousands, the benevolent readers of your publication are respectfully solicited to gladden the hearts of their fellow-Protestants with their generous contributions, thus enabling



them again to re-assemble in their own place of worship, free from anxious care and with hearts overflowing with gratitude.

Donations to the smallest amount will be most gratefully received.

I am, very respectfully, &c.

CH. FR. A. STEINKOPFF.

## REVIEW OF NEW PUBLICATIONS.

*Sancho, or the Proverbialist.* London: Cadell and Davies, 1816. 12mo. pp. 181.

"You should not heap together in your conversation the multitude of proverbs you are wont to do," said the illustrious hero of *La Mancha* to his aspiring squire; "since, though they be all sentences good and true, you often bring them forward in so forced a way, that they have more the appearance of nonsense than sense. I do not say to you, *Sancho*, that to cite a proverb a-propos appears ill; but to load and to string them together at random, takes away from conversation all its force, and from irony all its point." To a don of later date, full as sensible, but not half as virtuous as the above in his design of reforming his species, we are indebted for another admonition of the same nature. "A man of fashion avoids nothing with more care than proverbial expressions and trite sayings: they are the flowers of the rhetoric of a vulgar man." And again: "A man of fashion never has recourse to proverbs and vulgar aphorisms, &c." (Lord Chesterfield's Letters.) What is here interdicted, with some modifications, to the squire of high degree and the man of fashion, the author of the little volume at the head of our article has now still more peremptorily forbidden to the Christian moralist. He has discovered an elderly lady, in one of the remotest counties we presume, who had never attended to these dicta of *Quixote* and *Chesterfield*; and who had, in con-

sequence, daily incurred the enormous load of guilt charged to the account of the *vastly* vulgar people (according to our two dons) who have *proverbs* continually at their tongue's end. The evil is discovered to extend even greatly beyond the calculation of those shallow moralists. And this lady, the aunt *Winifred*, by her mode of using the contraband commodity, is represented, by our author, as proving that good morals are to the full as much committed by the practice as good manners. In fact, by weaving together a few proverbs, with as much dexterity as she doubtless inlaid the velvet of the family chairs, she had nearly effected the ruin of a hopeful youth, the nephew *Sancho*. But the good and kindly interposed offices of another aunt, who had learnt, in a better school than even *Chesterfield* himself, to appreciate these worldly-wise instruments of instruction, served at length to undo the mischief of her sister's plan. To aunt *Rachel* are we indebted for such a donouement as at least renders the threatened tragedy a pleasant story; and were we not interdicted by the author from the practice here condemned, we should scarcely have refrained from perversely inscribing, in the last page of our *Proverbialist*, "All's well that ends well." For we must acknowledge that the unpromising nature of the first materials; the antiquated vulgarity of aunt *Winifred*; the *suckling* stupidity of her nephew *Sancho*, equally prepared to swallow her sweetmeats and her proverbs; and the homely piety

of aunt Rachel, occasioned many fears, which the progress and conclusion of this little piece had the effect of dissipating.

The evil which, in plain language, this little volume is intended to point out, and to remedy, is the mischievous tendency of certain wordly maxims in current use; and the indiscriminate application of bad, and misapplication of good, sententious sayings, blindly handed down from the fathers to the children of a thousand generations, in guiding the conduct and heart, to the exclusion of sounder principles of thought and action. For this purpose our author conceives the aforesaid *maiden* character of Winifred. She might have been, for her other qualities, a priestess in a pagoda erected to the goddess of Neatness; but she *was* an idolatress of Proverbs; and "as idolaters love their idols the better the more deformed they are," so our good lady bestowed her supreme veneration on those proverbs which were the most fallacious and most foolish. As, moreover, this fond enthusiast—fond indeed, but principally to her pug and her cats, whose breakfast every morning at nine o'clock served instead of family prayer—had more confidence in *her* faith than too many Christians have in *theirs*, she is made religiously to educate her infant nephew in the observation of the aphoristic code. Accordingly, Sancho, whose namesake howled in many an adjacent kennel, though associated in her own mind only with the greatest of men, the Governor of the island of Barataria, is ushered into the little world of school under the patronage of one of her choicest maxims. As he was intended for her own immediate heir, the fate of her name and family estate a little biassed perhaps her choice for him on this occasion; though all just estimators of this world's good, on the supposition of nothing beyond it, will allow that no great mistake had been made when

he found in his trunk, in a threefold wrapper, and enriched by a golden guinea, the portentous maxim, "Take care of Number One." Fortunately, however, for the cause of sound religion, the lofty fabric of Sancho's hopes, standing on this individual point, is not doomed long to balance itself; for within the same secret folds was soon discovered the knife of another boy, purloined and hidden by our young Proverbialist. And on the detection of the theft, with some other school incidents not needing repetition, Sancho, with tail introverted, and ears demiss, returns to his aunt, having the following testimonial round his neck addressed to herself from the master:—

"Madam,

"You have sent your boy to school with a principle which has made him greedy, cruel, and dishonest. It is but just that you, who have given the disease, should endeavour to cure it; and, therefore, I have sent him back to you.

"Yours, &c. &c." p. 36.

We have already mentioned aunt Rachel. This worthy person, who, for her size, which was diminutive, was indeed one of the best creatures in the kingdom; and who, opposite to her sister in most things but her neatness, was known in the family by the name of "Harmony," does more to allay the storm raised by the return of Sancho than even the huge pinch of snuff with which Winifred in her ire visited both nostrils. Like a wary commentator, first *explaining* away the obnoxious proverb to satisfy her raving sister, and assuring her nephew that "the best way to take care of yourself is to please God, and be just and kind to others," Rachel finally does it away for the plenary instruction of the youth, in the following *rationale* of true Christian benevolence:—

"My dear Sancho, no man ever became good or great who was very fond of himself: good and great men live for others. Look there, my boy!" and I turned my



eyes to a fine copy of Ruben's Descent from the Cross, to which she pointed. 'The Son of God,' said she, 'came down to live and to die for others.' p. 41.

Having discovered, then, that direct selfishness was not the most eligible basis to be exclusively chosen for the education of her nephew, aunt Winifred tries the success of another popular maxim. After various circumlocutions, and to the full as much mystery, to say nothing of contortions, as the sibyl herself, she utters the oracular dictum to her trembling votary; "Do at Rome as they do at Rome." This leads, in another chapter, to "the History of a Conformist." Our readers will anticipate the success of a rule, which at once converts the selfish nature into the slavish; which makes our once sharp-set Sancho no better than a fawning spaniel; gains him the honourable appellation of "Sneak" from his indignant fellows; and makes him the imitator of the worst, and the servant of all.

In a subsequent chapter, we find our rising hero striking his staff in triumph, as he steps on the first stone of the university pavement: and since he is now advanced in capacity, and qualified for a sort of legislator in the art which is by and by to make him "a shaker of the earth," we find in his pocket a code—a sort of constitution, fully equal at least to any one of those which, in the late era of revolutions, might have been seen to project from the skirts of some sage reformer, as he entered the scene of his anticipated mischief—and denominated, "A moral Code for my Nephew Sancho, at College, collected from the Stores of ancient and modern Wisdom. By Winifred —." The code is as follows:

*"On Religion."*

- "1. 'Many men many minds.'
- "2. 'Seeing is believing.'
- "3. 'Never too late to repent.'

"4. 'The nearer the church the farther from God.'

*"On Character."*

"1. 'Nullum numen abest si sit prudentia;' or, as my aunt translated it, 'Where prudence is, no divinity is absent.'

"2. 'An honest man's the noblest work of God.'

*"On the Choice of Friends."*

"1. 'A warm enemy makes a warm friend.'

"2. 'He is no body's enemy but his own.'" pp. 75, 76.

We might select many little incidents and interesting observations, from the work, in illustration of the effects of this exquisite code. But we shall content ourselves with the following allegory as well exemplifying the effect of the prudential proverb. The reader will readily see its application to the question of extending the knowledge of Christianity in heathen lands.

"Suppose a thousand Peruvians convened on the banks of the Amazon, to consider a supplication from the nations of Europe, to supply them with the bark of Peru." "At once, I am persuaded, the cry of that multitude would interrupt the pleadings of the orator sent for this purpose, and one, and all, would exclaim, 'Give them bark! give them bark! and let not an European perish, whom it is possible for a Peruvian to save.' Thus far all would be well. But conceive, instead of the assembly being permitted to act upon this benevolent decision, some Peruvian, of an age in which the prevalence of policy or mere prudence over justice and benevolence is more intelligible and pardonable, to arise, and thus to address his countrymen:

"'Peruvians, you are far too precipitate. Consider, I beseech you, the character and circumstances of the persons for whom this privilege is demanded.

"'In the first place, They are civilized nations—they read and write; they sleep in beds, and ride in coaches; they wear coats and trowsers—who, then, will say that bark is meant for such persons as these?

"'In the second place, Their fevers and agues may have many excellencies with which we are unacquainted—why, then, attempt to cure them

" 'In the third place, These fevers and agues assist exceedingly to thin their armies—why, then, strengthen them, merely to destroy ourselves ?

" 'Fourthly, These fevers and agues are so deep seated and violent, that it is impossible to cure them—why, then, attempt it ?

" 'In the fifth place, Who would think of curing foreign nations, till we have cured all the sick in Peru ?

" 'Sixthly, When the time comes for the general cure of fevers and agues, I have no doubt that the Great Spirit will give us some sign from the mountains.

" 'Such Peruvians, are my reasons for opposing the wish of the speaker ; and whoever promotes it, or opposes me, is a madman, and an enemy both to the Incas and the Great Spirit.' " pp. 106—108.

We have now dwelt so long on that which we hesitate not to call the least interesting part of this little performance, that we have scarcely time left distinctly to notice what is decidedly the best. Perhaps, it may be, we have so acted with this view, that those who take up this duodecimo on our recommendation may be induced, except they are school-boys, lightly to skim what we have, though imperfectly, extracted ; and retaining the thread which we have endeavoured to keep, may at once open on the last quotation we have given, or on the following chapter, on "the Way to be no Christian." From thence to the end, our author assumes a higher tone. The false maxims in religion seize on his mind with the force of contrast, and all his feelings are in arms at their approach. He exchanges his feather of wit for the sword of the Spirit. From the satyrst he becomes the champion and the combatant. As he advances, the death of Winifred, with divers other important incidents acting on the now matured mind and critical circumstances of the adult Sancho, give our author frequent opportunities of rising to a much higher level : and on this he treads, in a series of passages exhibiting much varied

richness ; and, though thrown together with some confusion, yet producing on the whole an effect alternately touching, elevating, and instructive. Though our limits will not permit us to give in detail either the history or the theology of this latter part, yet we have a sort of wicked pleasure in just informing our readers that the best lesson Sancho ever received from the aunt Winifred was in her will ; where, in the true spirit of a well-known proverb, that consigns "the hindmost" to no enviable lot, she repays the expectant servility of her selfish nephew by only a small legacy ; leaving the bulk of her fortune to one who neither expected, desired, nor used it—the disinterested Rachel.

If we have time for any further notice or quotation from this part of the work, we shall gladly avail ourselves of it. But even at the risk of leaving our readers to satisfy themselves as to the final character and destination of our Proverbialist himself, we feel ourselves strongly inclined to say a few words of our own on this alleged vice of his, or rather of his preceptress ; and on the degree of effect, in point of real truth, with which our author has attacked and exposed it.

Proverbs then, to apply a very homely one of their own fraternity to themselves, like most other things, "are as they are used." They are truly, as our author observes, "the treasured wisdom of ages," the "physic" of the soul, and are associated with "the reputation" of many of the wisest of men. They may be graced from Bacon, with the more heraldic appellation of "*mucrones verborum*," pointed speeches ; or from Cicero, of "*salinae*," salt-pits. It may be allowed, that very wise men not only invented but edited them, and condescended to become their pages to usher them into good society. Warriors, as Cæsar, have fought for them ; statesmen, as Ba-



con himself, to use his own expression, have "fanned" them. With no detriment to their imperishable substance, commentators have dissected and philosophers have "cracked" them. And it remained only for the illustrious but low-born Panza, godfather to the hero of our present piece, by "*cracking* them off too thick to make them foppish, ridiculous, and nauseous."

In a more serious mood we might have claimed for them a still more divine origin and more sacred use. We should by no means at first sight think scorn of a method of teaching which was adopted by the inspired wisdom of Solomon. And as a certain modern endeavoured to trace up the origin of the drama to the Psalms of David; so perhaps, with a greater shew of reason, we might trace up the origin of "the Proverb" to one greater even than David's son. All the distinctive characteristics of that figure of speech are to be found in the first sentiment ever uttered by the Divine Being himself respecting the nature of man: "It is not good for man to be alone."

What then, to come to our exceptions, have we to object to the use of a form of speech so notably originated, sanctioned, and adopted? We have, in the first place, to say, that like all other forms of speech as modes of instruction, it has a specific evil as well as a specific good when acting upon the corrupt nature of man: "physic," injudiciously used, is often poison. So in the soul, the mischief of a remedy frequently borders on its salutary effects. Awaken the imagination by poetical description, you run the risk of substituting feeling for principle. Brace the reasoning faculty with logical discussion, you stand a chance of drying up the sources of the devout affections. And just so in the use of proverbs. Put your lesson into a concentrated form at once, to help the memory and amuse the imagination, the pro-

bability is against you, but it will be taken as a substitute for thought and reflection. A man would sooner learn a single line than the Iliad. And as many a person would as soon and as easily have conducted a ten-years' siege of Troy, as they would pursue one rational and continuous train of thought to its ultimate issue, they therefore too willingly take up in its room with what you may persuade them concentrates all the beauty and excellence of a volume, in a sentence. Hence proverbs, which in their legitimate use were intended for something far different, come to be a refuge to the indolent and unthinking. Saving a little trouble, they are made to save all trouble. Serving to recal lessons of instruction, they are used by those who have learnt none which they can recal. They make a man wise in his own eyes at a cheap rate: and putting into his hand a bow of exquisite workmanship, and a polished shaft, tempt him to forget that he has neither strength to bend the bow, nor skill to direct the weapon to its mark.

This evil, be it observed, in the next place, extends as much to the best proverbs as to the worst. For though we have every right to assist the thinking, and this brief and compendious learning has been properly invented for that purpose; yet it is as impossible to find out a sufficient or safe *substitute* for thinking, as to discover a royal road to geometry. The inconsiderate person must ever go wrong, even under the best guidance, except by chance. He will take his lantern along with him into bogs and quagmires; and no fault of the lantern either. If the sun had shone in broad day, he would still wander into the bog. Fuller tells us, that Aristotle has somewhere observed, "*Μορὰς λέξεις καὶ προφορικὰς λέξεις*," to be usually and for the most part true, and that there may be several *exceptions* made and *instances* given to the contrary: yet

this does not infringe the general truth of them." Now if this is the general fact with regard to all proverbs, what is likely to be the use of them, even of the best, in the hand of those whose habit never was to make "exceptions" at any thing, and never to give "instances" but of their own folly and thoughtlessness? And it is very observable that the greatest multitude of proverbs even amongst profane and mischief-making writers, are of a kind to be made a good as well as a bad use of. Indeed, we should be greatly at a loss to make any large collection of intrinsically bad proverbs; and we believe our readers would be so too, if they were to set about it. We are inclined to suspect that the able author of the *Proverbialist* did not find his ready wit and pleasant stores furnish him with quite as many of this sort to his purpose as he expected. We have more than once, for our amusement, dived into Fuller's 6496 Proverbs; and though he owns them to have been casually picked up and inserted, with no subsequent opportunity for striking out objectionable ones, we should be unable at this moment to point out a directly mischievous saying in the collection. The real danger of proverbs, even of the best, is that, like most other instruments of ready use, they are convertible. You take your stand upon them for safety, as once a man pursued by a lion did upon a heap of stones; only, in this case, the brute at which you pelt them can pick them up again and break your own head with them;—nay, it may be, like the monkeys we read of, whose missile weapons will sometimes be the most valuable of the two, and for our stones they will throw cocoa nuts. Take, for instance, some of the infallible maxims of Scripture itself:—"Charity shall cover the multitude of sins." Some ancient Winifred, more stiffened with her Pharisaism than with

her brocade, will hope to "cover" with her sixpence thrown into the sacramental plate, a heart swollen with every sin of the temper, which is enumerated by the eloquent Apostle to the Romans or Galatians. We know not how many monstrous Proteuses have wriggled themselves up the winding passages of the temple of Interest, under the saving pretext of "becoming all things to all men." And perhaps some of our modern modish travellers will afford instances out of number, of a most edifying use of that merciful *permissive* adage of our Lord, "The Sabbath was made for man, and not man for the Sabbath."

Nor yet would we, in the third place, have it understood that we discommend the labour of those who render society the service of picking out the really bad proverbs from those in general use, and holding them up for general censure and exclusion. Considering the wonderful influence which, in spite of Chesterfield himself, this mode of conveying opinions has obtained and must always obtain in the world, it is wonderful that there are not more of this absolutely mischievous sort than we actually find. It is at least one proof of the good sense of mankind, or of the native influence of truth, that in spite of the efforts doubtless made by bad men, the general vote, which is essential to constitute a proverb, has always been against such persons; and they who could give currency to a volume, have often not been able to add wings to an immoral apophthegm. Let such, however, as there are be carefully brought forward, and, in proportion to the mischief they are calculated to produce, be pilloried or executed in the most public manner. These little itinerant preachers of false doctrine we should deem proper exceptions to all laws of toleration: and in default of ears of their own, we should not unwillingly pro-



pose to pare the ears of those who listen to them. When we are to be told, for instance, that "a reformed rake's the best husband," we know no punishment adequate to the propagation of such a libel on virtuous principle, except that endured by the unfortunate woman who ventures her character and happiness on its credit. When we hear that "every man has his price," we can readily please ourselves at the indignant spurns which the bold adventurer, who had presumed upon it, would have received from a Henry Thornton, a Granville Sharpe, a Kenyon, a Sir Matthew Hale. When within the range of a certain alley, of great resort in the metropolis, we see inscribed on some wrinkled surface, which *was* once the human face divine, "Money makes the man;" we readily believe money did make that man what we see him, and wish him no greater punishment than to stand with his motto on his forehead in the middle of his favourite alley where the greatest number of his fellow-worshippers might have a full view of the creative powers of their golden idol.—A proverb which we have often thought much to militate against the divine virtue of contentment, is one drawn from the well known fable of the Fox and the Grapes; and it has been not without a keen sense of the mischief likely to be done to young minds that we have heard the sentiment, "The grapes are sour," applied to those arguments with which wise men are wont to fortify themselves against the loss or the want of this world's good; and to persuade themselves that they might be less happy if they should become more prosperous.

In short, to give our opinion in one word, upon summing up the whole matter, it is this—That proverbs of easy abuse, or of a strong worldly tendency, are, considering the mixed character of human na-

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ture, those which are most likely to be generally in vogue, and which it is the business of the Christian moralist most carefully to guard. Perhaps there are none more liable altogether to this objection than many to be found in the popular sheets of the keen but worldly, and we fear unbelieving, Franklin. On the other hand, we are far from any serious wish to decry, generally speaking, "the treasured wisdom of ages," "the physic of the soul," "the salt-pits of wit," or by whatever other term these venerable productions have been in different ages of the world rewarded for their merit. And to return to our Proverbialist and his spirited biographer—if we have any fault to find with the original conception of the work before us, it is this, that a sufficiently distinctive line has not been taken between the use of proverbs and their abuse. We think alarm has been conceived at the want of what they were not intended to effect, as well as at what beside their original purpose they do effect. They were never intended as perfect guides of faith and practice; but, as subsidiary to the weightier injunctions of the law, their use has never been and never can be disputed. An over-fondness for them betrays a vulgarity of mind, and an unwillingness to think and speak for ourselves. Fools, according to their usual practice on all occasions, will ape the use which wise men make of them; viz. as a sort of court of appeal, as a recorded verdict of the common sense of mankind. But the most dangerous abuse of them is that which makes over their just authority to some traitorous upstart, some piece of immorality in disguise; or when, like the admonitions of conscience, pure in its first suggestions, they are made, by frequent perversion, to sanction practices or convey opinions which they were first framed to discountenance.

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Having given our opinion thus freely of the present performance, we think it no more than fair to add, in respect to the first part, and that to which we have most largely referred, that we conceive it may be useful in promoting the purposes of education. We consider it to be the great end and aim of all well-conducted education to eradicate the detestable principle of *selfishness* from the youthful breast. And it is surprising what an affinity even the infant mind, that sheet of white paper as it has been called, will be found to have for that vice; and what early currency, selfish manners of all kinds will obtain, if uncorrected, in juvenile society. We venture to say, that this, with not a few of the other modifications of *nature's venom*, both at school and college, may find a salutary antidote in the pages of the *Proverbialist*—and not the less salutary, perhaps, for the sparkling manner in which it is served. How far those of riper years may find a wholesome meal at the same table, may be gathered from the two following remarks; the first introduced on occasion of citing the old proverb, "The nearer the Church the farther from God."

"And here let me do the Church of my country the justice to say, that her piety and her services are grievously disparaged, and that by many excellent men. I know of no body of Christians where, on the whole, more piety is to be found. I know of none where the piety is of a nobler cast. I know of no services better calculated to chastise the excesses, without chaining down the free spirit, of devotion. One of the excellencies of the Church is, that the moderate generally love her. Another is this, that the immoderate usually condemn her. And a third, that her formularies contain a body of truths nearer to the opinions of all contending parties than the opinions of those parties are to each other; and that, consequently, they in a measure present a common centre to the disputants of all ages and countries. And when, to cheer my aged eyes, I conjure up those visions of universal harmony

in the Church of Christ which many of my ancestors delighted to contemplate, I can fancy no hands which are better calculated to tie the holy bands of universal union and love than those of our mother the Church." pp. 122, 123.

The other follows on the *now* sceptical Sancho's entrance into "the same room with the breathless body of his aunt."

"Though my aunt neither sighed from her coffin, nor arose in it to address me; yet I seemed to see on her pale forehead a frown of deep and unutterable despair, which spoke terrible things to my soul. What would I have given, at the moment, to discover any sign of peace or joy—to hear a voice which said, 'To me, to die is gain!'"

"I know no circumstances in which it is so difficult to be a sceptic, and in which the truths of religion take such easy and complete possession of the mind, as in the chamber of death. Who can believe the prostrate ruin before us, to be all that survives of man? The plant and the animal reach their maturity before they perish; but the soul is plainly only in the infancy of its powers, when the body falls a victim to disease—the imagination has scarcely tried its wings; the judgment is only beginning to exercise its powers; the memory is continually adding to its stores; every faculty, in short, is either developing new powers, or accumulating fresh possessions. And can God have made such a creature as man in vain? Can he have struck off from himself so bright a ray of intelligence only to extinguish it in a moment? If not, then how monstrous is scepticism, how reasonable is religion, and how essential a Saviour to cancel the faults of a creature at once so highly endowed and so very deep in guilt!" pp. 132, 133.

A most interesting story of a "dying cottager" is put into the mouth of an old clergyman, at the end, which for its circumstances *may* be nearly allied to truth: we should have been glad to be assured that it is so. We must content ourselves with referring to it, with strong approbation; and with expressing our final hope that a pen which, in its lighter mood and mere occasional exercise, is capable of



drawing so largely on the understanding and the feelings of the reader, may soon be wielded more seriously in some cause which shall be no less worthy of its powers, than of that holy faith which it is evidently well qualified to defend and enforce.

*A Charge delivered to the Clergy of the Diocese of Gloucester, at the Primary Visitation of that Diocese, in the Year 1816.* By HENRY RYDER, D. D. Bishop of Gloucester. Gloucester: Hough and Son. London: Payne, and Hatchard. 1816. 4to. pp. 35. price 2s. 6d.

THE Prelate by whom this charge was delivered has long been known as an indefatigable and exemplary clergyman, and as a cordial friend to those great charitable institutions which reflect so much honour upon this age and country. He has distinguished himself on many occasions by the excellence of his principles, the energy of his character, and the independence of his mind; and we cannot but rejoice, for the sake of the Church of Christ in general, and of the Church of England in particular, when such men are placed in stations, where their talents have full scope, where their voices cannot fail to be heard and their example to be seen. The faithful minister of truth will, even in an inferior station, doubtless prove a blessing to his immediate vicinity; and he will have reason to thank God that his labour has not been in vain. He shines brightly in his own little circle, and the flock committed to his care look up to him with affectionate regard, and learn from him to glorify their Father in heaven: but he lives in comparative obscurity: he is placed as in a humble valley; and if we would discover his excellence we must visit his retreat. A good bishop is a light that shineth from afar;—a city set upon a hill which cannot be hid.

The charge delivered by a prelate at his primary visitation, may fairly be expected to afford us some insight into his general views, and to state the leading principles by which he means to regulate his conduct. In this respect, the Bishop of Gloucester has been sufficiently explicit: and, although we cannot entirely concur with him in every sentiment he has expressed, we most readily bear witness to that candour of disposition, that simplicity of spirit, that kindness of heart, that suavity of manner, that unaffected piety, that scriptural and dignified zeal, which are to be found in every part of his address, and which are so admirably suited to the high station in the church to which Providence has raised him.

After a short preface, in which he pays a very handsome tribute to the worth and learning of his respected predecessor, and, with great modesty and Christian feeling, entreats the prayers of the clergy for himself, and their hearty co-operation in the work of the ministry, he proceeds at once to the matter of his Charge. He commences with general exhortation, and proceeds to such instructions and admonitions as the peculiar exigencies of the times, and the present interests of the church, seem more particularly to require.

Upon the subject of general exhortation, the Bishop professes to offer nothing *new*, but is anxious simply "to stir up the sincere minds of his clergy by way of remembrance." With this view he refers them especially to the Scriptures, and the ordination service; and strongly recommends to them, in the way of self-examination, several important questions, by which every individual may be enabled to form a correct judgment of his own character and conduct, as a steward of the grace of God. The questions are plain and simple: and it is possible that to some hearers they might appear trite and unnecessary: but we per-

fectly agree with the Bishop, "that those to whom they are really most familiar will be still the best disposed to welcome them with renewed interest, and to apply them with increasing profit."

We shall make no apology for presenting these questions to our readers:—

"Am I the very 'messenger, watchman, and steward of my Lord,' which I was exhorted, and which I promised to be, in my ordination vows? As a *messenger*, 'instant in season and out of season,' in sounding the message and call of my God in every ear that will hear: As a *watchman* on my post, on the alert, endeavouring to ward off every danger, to seize every opportunity of duty: As a *steward*, wisely and faithfully dispensing the blessed mysteries committed to me, so that 'he that gathereth little shall have no lack?'"

"Am I the good *shepherd*, guiding, feeding, guarding, rearing when young, directing when at riper years, supporting and cherishing when old, the flock over which I am appointed overseer—regarding their souls, not as worthless or insignificant, but as 'a treasure' of infinite and eternal value entrusted to my charge, even 'the purchase of Christ's death, and the price of his blood, his spouse and his body?'"

"Is this my office the most valued, the chief object of my life? Am I applying myself, as appointed, 'wholly to this very thing, drawing all my cares and studies this way; laying aside as much as possible the study of the world and the flesh,' and never suffering any temporal avocations, however specious in their pretensions, habitually to usurp the time and thought which are mainly due to the immortal interests under my superintendence, and each moment at stake?"

"Has 'that *daily* reading and weighing the Scriptures,' so emphatically and repeatedly inculcated, been my serious and unceasing practice? And have its effects been manifest in the scriptural tenor of my doctrinal instructions, and the scriptural tone of my moral exhortations?"

"Has the *whole counsel of God* been always fully declared by me, *nothing added, nothing diminished?*"

"Has the foundation been always deeply

laid in faith in a crucified Redeemer and a sanctifying Spirit, and the superstructure uniformly exhibited in my discourses, carried on and built up in all the graces and duties of a sober, righteous, and godly life?"

"Has the genuine, deep, and awful conviction of my personal and ministerial unworthiness laid me low in penitence and desire of pardon at the foot of the Cross? And has 'the earnest prayer for the heavenly assistance of the Holy Spirit' been 'continually' springing up in my heart, and poured forth from my lips?"

"Have my private intercessions for myself, and for my people, anticipated, and co-operated with, my public labours?"

"And, lastly, has my life, and that of my family, been 'the wholesome and godly example and pattern for my people to follow,' so that they might not only do what I *say*, but what I *do*? Have I ever been able to speak of religion with that truth and warmth peculiar to one who knows and loves it from the bottom of his heart? And have my people learnt to know and love religion too, by its visible fruits in my conduct and conversation? Can I say, in any measure with St. Paul, 'Follow me, as I have followed Christ?'" pp. 8—10.

In reliance upon the favourable disposition of his clergy, the Bishop next offers a few remarks upon the public ministrations of the Church; and observes, with great justice, that the character and success of ministers depend not only upon the punctual performance of duty, but upon the nature and spirit of that performance. We may here be permitted to add, that the effects of pastoral charges depend very materially upon the personal characters of those that deliver them. An exhortation to vigilance and faithfulness in the performance of parochial duty, can never wholly fail of its object, when it comes recommended by such dignitaries as the Bishop of Gloucester;—by those who prove themselves, in their proper stations, to be assiduous for the welfare of the people, and the glory of God; whose unremitting exertions bear testimony that this is not the official language of the hour



but that it accords with all their feelings, and is exemplified in all their practice.

In this part of his address, the right reverend Prelate notices, as chief among the distinguished privileges of our ministry, the form of prayer and series of public services; and mentions, with particular emphasis, the security which we have for sound doctrine in the Liturgy, from the circumstance that it is incapable of being changed by the interference of private authority. We agree with his lordship in considering this as the crown of all its excellencies. It is impossible to answer for the purity of the devotional service in any church or congregation, without the authority of forms of prayer: it is true, that sound doctrine may be retained for many successive generations; but he can pay little regard to experience, who considers this as a *probable* event. The interests of true religion have daily to contend with the folly of the people, as well as with the caprice of the minister; and such is the corruption of the human heart, that a few years are often sufficient to extinguish, in congregations destitute of a liturgy, the purest and brightest light: the prophets learn to prophesy falsely, and the people love to have it so. The time soon arrives when they will not endure sound doctrine: they turn away their ears from the truth, and are turned unto fables.

The Liturgy of the Church of England is now clothed with the veneration of centuries: it has passed through dark periods of tumult, but has, by the mercy of God, travelled down to us uninjured and unchanged. Notwithstanding the errors and imperfections of many, who have ministered at the altar, it has retained its original character of pure simplicity; and still remains a safeguard against delusion and a sacred asylum of truth.

"The censers of Dathan and Abiram," according to the beautiful illustration in

the Charge, "those sinners against their own souls, though once filled with strange fire, and used by unworthy worshippers, yet remained the same, hallowed as before, unperverted and unpolluted: so is our Liturgy unaffected by the weakness or the corruption, the false opinions, or even the evil motives, of those into whose hands it may, possibly at any time be intrusted. It ever remains unchanged, ready to become the vehicle for the purest incense, for the most genuine and the liveliest devotion. But we must never forget, that, after all, incomparable, unalterable as it is, it is but a vehicle. The feelings of our hearts must correspond with the sentiments expressed; the prayers must be appropriated by each worshipper, and made his own; the fair and exactly proportionate image must be kindled into life by the breath of the soul; the offering on the altar must be set on fire, and its savour ascend, or it will never reach Heaven, and be acceptable to Him who is a Spirit, and must be worshipped with the spirit and with the understanding." pp. 12, 13.

Where such a service is read by the minister, with that reverential awe and affectionate earnestness which the Bishop so strongly impresses upon his clergy, the benefits which he anticipates will doubtless be felt. They will appear

"in the growth and progress of religious light and truth—of religious principle and practice amongst his people; and in an increasing love to one another, to himself, and especially to that Church which has afforded them such an endearing bond of union, such an affecting, inspiring, and effectual instrument of communion with their God." p. 14.

After a few pertinent observations upon the *instructive* part of our service, as superadded to the devotional, his lordship adverts, in his usual spirit of Christian mildness and moderation, to certain errors, which have lately arisen from their slumber and disturbed the repose of the Church. The first to which he alludes is that of a few clergymen, who have recently seceded from the Establishment: the second belongs to the much-agitated question of regeneration and conversion.

We are informed concerning the Seceders, that they object to their brethren as not preaching Christ fully and freely ; as detracting from the all-sufficiency of faith, and promulgating an imperfect and even another gospel. The main ground of the charge appears to be this : that the clergy thus condemned urge the necessity of looking for the *fruit* and *evidence* of faith in a truly Christian life, before they venture to hope for the permanence, or even decide upon the utility and soundness, of the *principle* within. The Bishop very charitably supposes that the advocates of these dangerous and most unscriptural doctrines are well-intentioned and pious persons ; and we have no wish to detract from the credit which is due to sincerity, however absurd be its vagaries : but we fear that he gives too just a description of the error thus promulgated, when he speaks of it as probably a snare of the devil, and an awful wresting of Scripture, to the destruction of those who hear. To enter into any confutation of a creed which seems necessarily to tend to the subversion of all good morals, and to the substitution of unwarranted theories for holiness of life, will be thought superfluous by every sober man who is in possession of a Bible. The evil has hitherto been very confined ; and we rejoice that it exists no longer, or at least we presume in a very slight degree, within the pale of the Church. From the sentiments avowed by the seceding clergy, it is evident that with a good conscience they could no longer remain in her communion. We respect the honesty of their proceedings ; and if, as the Bishop intimates, a few of the same class still continue within her walls, we doubt not that they will soon follow the example of their brethren.

The second error noticed in this charge, is connected with the question of regeneration and conversion.

And here we cannot but express our regret, that it is impossible for us *fully* to concur in the views of the pious and right reverend Prelate. His religion is of so devotional, so well principled, and so practical a nature, that we differ from him on any topic with great reluctance. The difference, we trust, is not very great ; but feeling that any misconception on a point of importance, when apparently sanctioned by such a name, is, from the very excellence of its patron, peculiarly calculated to do harm, we consider it as a duty to offer a few remarks upon his statement.

We shall commence with an extract from the Charge.

"The question, so far as it regards the use of the *term*, is, in my opinion, satisfactorily determined by the Articles and Offices of our Church, and by the meaning uniformly annexed to it in the four first centuries of the Christian æra

"The number of eminent and justly revered writers (some of exalted station in the church, amongst whom we must reckon Archbishop Tillotson,) who have spoken at times of a *regeneration* distinct from the baptismal, though amply sufficient to excuse, and perhaps justify, is not, I conceive, sufficient to recommend such an application of the term.

"It may naturally excite confusion in the minds of those hearers, whose capacity and reading may be limited, and lead them to hesitate about the propriety of our Baptismal Service. It is by no means indispensably necessary, in order to convey a full idea of that radical, fundamental change of views, desires, and pursuits, so generally requisite in those who, having been baptized in infancy, have reached the age in which they can commit actual sin.

"I would therefore wish generally to restrict the term to the baptismal privileges ; and, considering them as comprehending, not only an external admission into the visible church—not only a covenanted title to the pardon and grace of the Gospel—but even a degree of spiritual aid vouchsafed and ready to offer itself to our acceptance or rejection, at the dawn of reason,



I would recommend a reference to these privileges in our discourses, as talents which the hearer should have so improved as to bear interest, as seed which should have sprung up and produced fruit." pp. 17, 18

We consider this paragraph as somewhat ambiguous. The Bishop wishes to confine the term *regeneration* to the baptismal privileges. If it were merely the question of a term, no reasonable objection could be made. It might be perfectly unimportant, if such had been the language of the ancients, whether the rite of admission into the church were called *dipping* or baptising: but the word Regeneration is something more than a term—it involves doctrines; and the parties are at issue, precisely because it *does* involve doctrines. And in this light the right reverend Prelate himself seems to look at the term. He restricts it to certain privileges conferred in baptism, and thus as comprehending a degree of spiritual aid vouchsafed, and ready to offer itself to our acceptance or rejection. Now, to clear away some portion of the ambiguity, which we spoke of, we would ask, Is this grace *necessarily* conferred in baptism? Is the grace tied to the ordinance? Is it vouchsafed to *children*, or to *adults*, or to both? Does it depend at all upon the disposition of the recipient? These, and similar questions, must be proposed and answered, before we can agree upon the manner in which the term regeneration may be safely used; that is, before we can allow of its indiscriminate and unconditional use.

Most certainly it is adopted in the Articles and Offices of our Church; but what follows from this circumstance? It follows, that as churchmen we may use it too. But how? Why in that way, and in that sense, in which the Church has adopted it. We are not, from these premises, authorised to use it in any other way;

and therefore the question about the term, necessarily includes the farther question about the application of it. Does the Church consider infants, or adults, or both, as *necessarily*, and *merely from the circumstance of being baptized*, regenerated by the Holy Spirit, and heirs of the kingdom of heaven?

Into these points we shall not enter: it may be sufficient to refer to our former Numbers. We shall confine our remarks to the use of the term by the fathers. "The meaning uniformly annexed to it, during the four first centuries of the Christian æra," is considered as purely baptismal: the word is supposed to denote simply and exclusively the baptismal privileges.

Now, with respect to the argument of authority, we might fairly ask, Were the fathers of the four first centuries so correct in their language and their views as to render this circumstance conclusive? And if so, did they suppose that all persons, both infants and adults, were *necessarily* regenerated in baptism?—that the spiritual benefit was tied to the ordinance? Or did they enter into stipulations with the party to be baptized, and demand certain qualifications and conditions as absolute prerequisites?

To go fully into these subjects would require a volume: we shall do little more than touch upon them.

With respect to the term Regeneration, it may be admitted, that when the ancients use it in relation to the spiritual concerns of any person *in this life*, they always, or nearly always, refer to his baptism. This is the distinction made by Wall; and we believe him to be tolerably correct. The word is used in other senses by the fathers, but not usually in relation to the spiritual concerns of the present life. And it would be easy to shew that they applied it both to adults and to infants. They

spoke of the baptized persons as regenerated. Yet it is certain that the fathers cannot fairly be cited for the use of the term Regeneration, according to the sense in which some persons have recently adopted it. In the first ages of the church, when heathen adults came and offered themselves to baptism, they approached the waters with faith in the Lord Jesus Christ, and a disposition of mind suited to the reception of spiritual blessings. It cannot be doubted that a Divine blessing, under such circumstances, attended the baptismal rite, and that numbers were thus, either previously to their baptism, or in the very act, regenerated or born of God; and at least they were then *formally* admitted to the spiritual privileges of Christ's kingdom.

Hence it came to pass that the fathers, who were in general not very accurate writers, substituted the word Regeneration for Baptism; and by a figure of the visible sign for the thing signified, seemed to consider baptism and regeneration as convertible terms. In those days this language deceived no one, and no great error could then arise from the use of the term, even with respect to infants. But they were very cautious in admitting adults to baptism: a long course of instruction and probation was required: and so far were they from supposing a necessary connection between the sign and the thing signified, between the baptismal and the spiritual washing, that they declared the waters to be utterly ineffectual without faith in the recipient.

In proof of these statements, we shall offer a few extracts from works which are well known, and which speak plainly for themselves.

"Cyprian," says Milner, "seems to express a remarkable influence of Divine grace as having accompanied his baptism. It was reasonable to suppose that it was commonly the case at that time: the inward and

spiritual grace really attended the outward and visible sign. It is to be lamented, that the perversion of after ages availing itself of the ambiguous language of the fathers on this subject, which with them was natural enough, supposed a necessary connection to take place where there had been a common one. In Cyprian's time, to call baptism itself the new birth was not very dangerous. In our age, it is poison itself; for it has long been the fashion to suppose all baptized persons regenerate of course; and thus have men learnt to furnish themselves with a convenient evasion of all that is written in Scripture concerning the godly motions of the Holy Spirit." Cent. iii. c. 7.

On a passage of Clemens Alexandrinus, the same writer has the following remark:—

"The outward sign and the inward spiritual grace, on account of their usual connection in the primitive church, are used as synonymous by a number of primitive writers, which has unhappily given occasion to one of the worst abuses, from those who place all grace in form and ceremony only." Cent. iii. c. 4.

The following extracts are from Bishop Jewel.

"When Saint Augustine saith, Our sacraments give salvation, his meaning is this: Our sacraments teach us that salvation is come into the world."

"The holy fathers say, that the sacraments of the new law work salvation; because they teach us that our salvation is already wrought."

"Of this faith St. Hierome saith, 'Qui plenâ fide non suscipiunt salutare baptismum, accipiunt quidem aquam sed non accipiunt spiritum.' 'They that receive not baptism with perfect faith, receive the water; but the Holy Ghost they receive not.' St. Augustine saith, 'Verus baptismus constat, non tam ablutione corporis, quam fide cordis, sicut Apostolica doctrina tradidit, dicens, Fide



mundans corda eorum : et alibi, Salvos facit baptismus, non carnis depositio sordium, sed conscientiæ bonæ interrogatio in Deum per resurrectionem Jesu Christi : ' True baptism standeth not so much in washing of the body as in the faith of the heart : as the doctrine of the Apostles hath taught us, saying, By faith purifying their hearts ;—and in another place, Baptism maketh us safe : not the putting away of the filth of the flesh, but the examining of a good conscience before God by the resurrection of Jesus Christ.' Likewise again he saith : ' Unde ista tanta virtus aquæ, ut corpus tangat et cor abluat, nisi faciente verbo ? Non quia dicitur, sed quia creditur.' ' Whence is all this so great virtue or power of the water, that it toucheth the body and washeth the heart, but by the working of the word ? Not for that it is spoken (by the minister,) but that it is believed (of the faithful.)'

" Some men will say, Children or infants believe nothing, but are utterly void of faith. St. Augustine answereth, ' Qui non crediderit condemnabitur. Sicut eos renasci per ministerium baptizantium, ita etiam eos credere per corda et ora confitentium, confitemur.' ' He that believeth not shall be damned. We confess that, as they be born again by the ministry of baptizers, so they believe by the hearts and mouths of the confessors.' "

" Touching the virtue of this sacrament, if Mr. Harding mean thereby the outward element of the water, he knoweth, or may easily know, it is a common resolution among all his own school-doctors, ' Gratia Dei non est alligata sacramentis.' The meaning thereof is this : That God is able to work salvation both with them and without them."

" Notwithstanding we must consider that the learned fathers, in their treatises of the sacraments, sometimes use the outward sign instead of the thing itself that is signified ; sometimes they use the thing signi-

fied instead of the sign. As for example, sometimes they name Christ's blood instead of the water ; sometimes they name the water instead of Christ's blood. This figure is called Metonymia ; that is to say, an exchange of names ; and is much used among the learned, specially speaking of the sacraments.

" St. Augustine, using the water in place of the blood of Christ that is signified by the water, saith thus : ' Solvit vinculum culpæ : reconciliat bonum naturæ : regenerat hominem in uno Christo.' ' It breaketh the band of sin : it reconcileth the goodness of nature : it doth renew a man in one Christ.'

" Notwithstanding indeed, and in precise manner of speech, salvation must be sought in Christ alone, and not in any outward signs."

" Likewise saith St. Hierome : ' If any man hath received only the bodily washing of water, that is outwardly seen with the eye, he hath not put on the Lord Jesus Christ.' "

" St. Hierome saith, ' When the sacraments be misused, God himself, whose sacraments they be, is misused.' "

" And St. Augustine saith, ' Who-so received baptism unworthily receiveth his judgment, and not his health.' "

We proceed to cite additional passages from Wall and Dupin. Of these, the last was a Roman Catholic, and therefore certainly not disposed to detract from the effects of baptism : the former is a favourite authority with the school which denies any regeneration but the baptismal, and esteems the right administration of the sacrament alone necessary to give it effect. We shall see that the ancient fathers, as adduced by both these writers, maintained the necessity of faith, or a right disposition in the recipients.

Tertullian, in his book of Penance, " shews the necessity there is of proving and preparing oneself for a long time, for the reception of this grace of baptism, by a true repen-

tance. He fears not to say, that baptism is to no purpose, if we have not repented of our sins and amended them; and that it is great presumption to imagine, that having led a disorderly course of life till the very day of baptism, we should be made holy all of a sudden, and that we should cease from sinning immediately after we have received this sacrament. 'Can it be believed,' says he, 'that the reformation is made just at the time when we are absolved? No, certainly: it is made at the time when the pardon is yet in suspense, and that we are afraid still of the punishment, though we had not as yet deserved to be delivered from our sins, that we might be in a capacity of deserving it;—when God still threatens us, and not when he has pardoned us.—I confess that God grants remission of sins to those who receive baptism; but they must take pains to be made worthy of it, for who would be so bold as to confer this sacrament on a person of whose repentance he has any reason to make a doubt? You may impose upon the minister, and so procure baptism, by false pretences; but God, who knows the heart, keeps his own treasure himself, and does not grant his grace, but only to those that are worthy of it: so that none can imagine that he may sin more freely, because, being yet but a catechumen, he shall receive the remission of his sins in baptism; for this sacrament is the seal of faith, and repentance is the beginning and stamp of faith. Lastly, we are not washed from our pollutions by baptism, only that we might sin no more, but because we have our heart already purified. *Quia jam corde loti sumus.*' Dupin, Vol. I. p. 94.\*

"If any thing," says Cyprian, "could be an obstacle to persons

\* We of course dissent from some of the doctrinal views promulged in the above passage, as well as in some that follow.

against their obtaining the grace, the adult, and grown, and elder men, would be rather hindered by their more grievous sins. If, then, the greatest offenders, and they that have grievously sinned against God before, have, when they afterwards come to believe, forgiveness of their sins; and no person is kept off from baptism and the grace; how much less reason, &c." Wall, Vol. I. p. 78.

Of the fathers in the third century, Dupin writes thus: "They baptized with some ceremonies those that were well instructed in their religion, and who had given satisfactory signs of their sincere conversion: they generally dipped them thrice in the water, invoking the name of the Holy Trinity; and they never administered this sacrament solemnly but at the feasts of Easter and Pentecost." Vol. I. p. 202.

"St. Hilary observes upon the words of Jesus Christ, 'Go, teach all nations, baptizing them,' &c.: he observes, I say, that instruction ought to precede baptism, because the body ought not to receive the sacrament of baptism, unless the soul has received the truth of faith." Dupin, Vol. II. p. 75.

"St. Pacian says, 'I will shew you in what condition we are born, and how we are renewed by baptism, &c.' He shews, that 'sin reigned from Adam till Christ, who delivered mankind from the tyranny of sin; because, as the sin of the first man was imputed to all his posterity, so the righteousness of Jesus Christ was communicated to all men by baptism, and by the aid of the Holy Spirit, provided that faith precede.' He adds, that this regeneration cannot be perfected but by the sacrament of baptism, and unction, and the ministry of the priest."

"There is hardly any of the ancients that speaks more clearly of the efficacy of the sacraments of



baptism, confirmation, and penance. Though he speaks advantageously of the efficacy of the sacraments, yet he requires very great dispositions in order to their producing such effects as they ought to have." Dupin, Vol. II. pp. 84, 85.

"Optatus speaks thus of baptism: 'It is the life of virtue, the death of crimes, the immortal birth, the means of obtaining the kingdom of heaven and the shipwreck of sins!' But he adds, that 'it is not he who gives this sacrament of baptism that confers these graces, but the faith of him that receives it, and the virtue of the Trinity.'"

"He endeavours to prove, that the faith of him that receives baptism is necessary to the validity of this sacrament, which must be understood of adult persons only." Dupin, Vol. II. p. 93.

"Cyril of Jerusalem." His "eighteen first catechetical instructions are addressed to those of the catechumens who are called the elect, or the enlightened; that is, to those who have passed through all the other degrees of catechumens, and are now instructed in order to receiving baptism within a little time. For the ancient church did not give baptism immediately to all those who desired it, but only to those who had given signs of a sincere faith, and of the change of their life by a long trial, and by a course of penance."

"It was to ground them well in our mysteries, and dispose them to receive baptism with purity, that St. Cyril composed those instructions, as he himself testifies in his preliminary discourse, in which he treats of those dispositions which they ought to bring with them to baptism, and of the necessity of hearing instruction. He exhorts them to purify themselves from their sins, and to embrace a truly Christian life, if they would have baptism truly profitable unto them. He admonishes them not to approach

this sacrament, if their souls were still polluted with heinous sins, and they persevered still in their wicked designs and their sinful customs. He tells them, that they deceived themselves, if they imagined that they should receive the fruit and effects of baptism while they continued in this state. 'If ye are still,' says he, 'of the same wicked disposition of which ye have always been, in vain do ye think that ye shall receive the grace of baptism. Ye shall be washed with those waters, but ye shall not receive the Holy Spirit.' " After this, he explains the disposition which they ought to have, that this sacrament may be profitable to them. God hath said, 'I require nothing of you but a good heart: say not ye, How is it that my sins shall be forgiven me? I declare it unto you: It is by faith and a good disposition.' " Dupin, Vol. II. p. 109.

It is difficult to open St. Cyril without discovering his clear opinion, that baptism did not of itself confer the regeneration of the Spirit. He twice at least, in the Preface and the Third Lecture, notices the case of Simon Magus: "If you do not go to the waters with a right disposition," he says, "it will profit you nothing. Simon Magus once came to the laver: he was baptized, but he was not illuminated: ἀλλ' οὐ φωτίσθη: he washed his body, indeed, with water, but he did not illuminate his heart by the Spirit: his body descended truly (into the water,) and ascended, but his soul was neither buried with Christ, nor risen again with him." Cyril, Praef.

Again: "Is there any hypocrite among you, a man-pleaser, a pretender to piety, but not believing from his heart, having the hypocrisy of Simon Magus, &c. &c.? Let him hear the words of St. John: 'Now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the

fire.' " (Catech. 3.) Did Cyril consider baptism and regeneration as the same thing? Yet he frequently speaks of baptized persons as regenerate.

We cannot dwell longer upon Cyril; but, notwithstanding the declaration of Wall, and the apparent admission of the Bishop of Gloucester, that the term Regeneration was uniformly used as synonymous with baptism, and in no other sense, during the four first centuries, we may observe that the assertion does not appear to be strictly correct. Cyril, in speaking of the two last verses of the 10th chapter of Acts, in which Peter commands water to be brought, that those who had already received the Holy Ghost might be baptized says; "Peter commanded them to be baptized in the name of Jesus Christ, that the soul having been regenerated, *αναγεννηθεις*, by faith, the body also might partake of grace by the water." He speaks of the regeneration of the soul as, in this instance, prior to baptism.

"Basil says, 'That faith is inseparable from baptism, because faith is perfected by baptism, and baptism supposes faith; that the profession of faith precedes baptism, which is, as it were, the seal of it.'" Dupin, Vol. II. p. 147.

"He proves, first, That we must not baptize any but those that are well instructed and persuaded of the faith of Jesus Christ, and who have renounced the world, their vices, their passions, and, if need be, their life. Secondly, he shews, that in order to salvation, it is not enough to be baptized, but that we must also keep the commandments and do good works." Ibid. p. 149; and Wall, Vol. I. p. 152.

St. Austin, after shewing that in some cases, as in that of Cornelius, the spiritual sanctification by the gift of the Holy Ghost went before the sacrament of regeneration by baptism; and that, in infants baptized, the sacrament of regeneration precedes the conversion of the

heart, if they obey the religion of Christ; speaks to the following purport:—"By all which it appears, that the sacrament of baptism is one thing, and conversion of the heart another; but that the salvation of a person is completed by both of them. And if one of them be wanting, we are not to think that it follows that the other is wanting; since one may be without the other in an infant, and the other was without that in the thief; God Almighty making up, both in one and the other case, that which was not wilfully wanting.

"But when either of these is wanting, it involves the other in guilt: and baptism, indeed, may be had where conversion of the heart is wanting; but conversion of the heart, though it may be where baptism is not had, cannot be where it is contemned; for that is by no means to be called conversion of the heart to God, where the sacrament of God is contemned." Wall, Vol. I. p. 188.

We leave these extracts to tell their own tale. If it be true that the ancient fathers frequently used the figure metonymy, as Jewell observes, putting the outward sign instead of the thing signified, it is not difficult to account for the "vehement and great words"\* which they so generally adopted in speaking of the sacraments. If it be farther true, that with respect to adults, they considered the external rite as destitute of spiritual benefit, unless accompanied by a right disposition of mind in the recipient; it seems to follow of course, that the authority of the ancients does not warrant that use of the term Regeneration which has recently been maintained. It is evident, as Milner has informed us, that they substituted the word too generally for baptism: they did not commonly wait to explain and define: but the theory, which makes regeneration and baptism so inseparable, that Simon

\* Jewell's Defence, part ii.



Magus must pass for a regenerate person, for a man purified from all his sins, sanctified by the Holy Spirit, a child of God, and an inheritor of the kingdom of heaven, before he had sinned away the grace given in baptism, is not the creed of the ancients. In many respects, they were weak and absurd enough; but with this absurdity they are not generally chargeable.

The correct view of the subject seems to be this: That the early fathers required, in adult persons receiving baptism, certain dispositions of mind; and, on the supposition that these dispositions existed previous to baptism, spoke of the baptized persons as regenerate. The necessity of a prior qualification, in their catechumens, if not always expressed, was, by the best writers, at least always implied.

It is true that they also adopted the term Regeneration in regard to the baptism of children, who, from their tender years, were incapable of repentance and faith. But we do not consider this circumstance as proving that they accounted baptized children to be necessarily regenerate: it was tacitly, at least, understood, in justification of the term, that the infants baptized should keep, in after life, the covenant into which they entered by baptism. They spoke, not in the judgment of certainty, but of charity.

In both cases, therefore, it appears to us that the fathers, for a long period, acted on the same principle with our church; but it cannot be denied, that the unguarded manner in which some of them have written has tended to great perversion of the doctrine, and led many to suppose that baptized persons are regenerate of course.

We have thought it right to notice to this extent the subject of regeneration, as brought forward in the Charge, because we differ from the view there given of it. We do not think ourselves authorized to

confine the term Regeneration to baptism; and we know of no scriptural evidence, and no record of our church, which justifies the belief of grace *always* given in baptism either to infants or adults. But let us not be supposed to insinuate that the Bishop of Gloucester gives any countenance to those injurious doctrines which some writers, with whom he might, from certain expressions already quoted, seem to concur, have, with great vehemence of spirit and intemperance of language, recently obtruded upon us. So far is he from giving *any* support to *their* opinions, that he enters his serious protest against them, as subversive of all useful and effectual preaching. The passage, to which we refer, is so excellent in all its parts, that we shall cite it in the words of the author.

"At the same time, I would solemnly protest against that most serious error (which has arisen probably from exalting too highly the just view of baptismal regeneration) of contemplating all the individuals of a *baptized* congregation as *converted*, as *having* all once known the truth, and entered upon the right path, though some may have wandered from it, and others may have made little progress, as not therefore requiring (all by nature, and most, it is to be feared, through defective principle and practice,) that 'transformation' by the renewing of the mind, that 'putting off the old man, and putting on the new man,' which is so emphatically enjoined by St. Paul to his *baptized* Romans and Ephesians.

"This erroneous view, in my opinion, strikes at the root of all useful and effectual preaching. Ministerial addresses founded upon it soothe and delude the people into a false peace: they do but half open the wound in the conscience of the sinner; they act as a dull and clouded mirror, and exhibit to him a most imperfect representation of what he is, and what he ought to be—of what must be done for him, and in him: they lull to sleep any conscientious misgivings in the man of worldly decency and reputation; they may make many a Pharisee, and produce on many a death-bed a vain self-righteous ease, which must soon be changed into self-condemnation and death eternal. But they will never be the spiritual 'weapons, mighty

through God, to the pulling down of strongholds,' and bringing the servant of Satan into 'captivity to the obedience of Jesus Christ.' They will never be instrumental in drawing forth, from practical unbelievers, the question of the gaoler, 'What must I do to be saved?' nor in leading them as humble penitents to the Cross of Christ, and 'binding them down to the horns of the altar, as devoted disciples of his word, and willing dependants on his grace. They will never be the means of opening the heart of a Lydia, nor of building up a Philippian congregation in true Christian holiness and brotherly kindness, through a sense of their own unworthiness and the undeserved mercies of God in Jesus Christ. They will never fulfil your promise at ordination of 'seeking for Christ's sheep, that are dispersed abroad, and for his children, who are in the midst of this naughty world, that they may be saved through Christ for ever.' No—rather permit me to urge, suffer me to beseech you, by these very unspeakable mercies, to address your people with a far different feeling, and in far different language. Exhort them with parental authority, but with parental affection—exhort them, one and all, seriously to examine themselves by the tests and marks of the 'new creature,' of the death unto sin, and the new birth unto righteousness, which are so repeatedly and so emphatically required in the Scriptures." pp. 18—20.

If our limits would allow it, we should have much pleasure in continuing the extract. A few of the pages which immediately follow deserve to be well studied by every preacher of the Word of God. We recommend them earnestly to perusal: they deserve to be taken as a manual of public instruction. They are evidently written by a man of much knowledge and experience as a parochial minister, and by one whose heart is engaged in his Master's cause. If our clergy could be uniformly persuaded to preach in the spirit and manner exemplified in these pages,

"our incomparable Church would prove incontestably, in every part of her public ministry, no less than in her doctrines and services, the sanctuary and dispenser of true religion and virtue; and might best hope, with the assistance of the Divine Spirit, to present to that God from whom she derives her origin, the most acceptable

sacrifice of gratitude for great and peculiar blessings—a people zealous in his faith, and walking in his ways." pp. 25, 26.

The Charge concludes with recommending a second service, where it is practicable, in the afternoon; the promotion of education, on the principles of the National Society; and the support of the Society for promoting Christian Knowledge, and the British and Foreign Bible Society.

These several subjects are treated in the same tone of mildness and conciliation which is so conspicuous through the whole of this Address. The Bishop of Gloucester is known to be a warm friend to the Bible Society; and as a Christian, he is of course very anxious to view the enemies of that institution in the most favourable light. We approve and applaud the principle; but he places them perhaps too much on a level with its friends when he says, that the collision which has taken place between the two societies has "given birth to many unjustifiable misrepresentations on both sides, and to many retorts not very courteous." The simple fact may be as his lordship states it; and we would reprobate misrepresentation with not the less severity because it had been employed in a cause intrinsically good. But we apprehend that, if all the misrepresentations and uncourteous retorts which have been made by the friends of that society were collected into one point of view, they would sink into insignificance, whether we regard their nature or their number, if compared with those which might be found in a single pamphlet of their opponents. This at least we are quite sure of, that if every writer were influenced by the mild and amiable disposition of the Bishop of Gloucester, misrepresentations of motives would never arise, and retorts would always be courteous.

But it is time to draw this lengthened article to a close. We cannot do it more to our own satisfaction



than by inserting the paragraph with which it concludes; and we earnestly pray that the feelings and sentiments which it recommends may be adopted by all who minister in holy things.

"May we, my Reverend Brethren, ever recollect, that we are bound together by no common tie, not only, as members of one body, but as fellow-workers in one ministry, even the ministry of an apostolical church. May we from this time ever seek to look at one another with an aspect of genuine kindness, correspondent with the nature of the work in which we are jointly engaged, and congenial to the mind that was in the Master whom we serve, 'bearing with each other's infirmities,' making allowance for difference of opinion upon non-essential points, striving chiefly to be fellow-helpers in the same service, and hoping thus to be fellow-heirs in the same joy.

"May we ever look at our common church in full sympathy of respect and affection; and, the loftier the views we entertain of her claims to preference, (and too lofty we hardly can entertain,) the higher may we raise *our* estimate of the character and duties, which become those

who minister at her altars; the more anxious may we be to act up to *our* privileges and obligations; lest her sacred name should be profaned through the inconsistency of our private life, or her usefulness impeded through the remissness of our official conduct!

"May we ever look at ourselves, as unworthy and helpless in the sight of God, but capable of 'doing all things through Christ that strengtheneth us;' and then look up in the prayer of faith, and in the conscientious exercise of every duty, to Him, who has been with His Church, and will be with it to the end of the world, who is pledged and ready to make each of us an instrument in edifying that Church, in converting many an inanimate into a lively stone, and in building up her believing people in their holy faith!

"Thus *only* shall we all, whether now in higher or lower places, 'taking heed unto ourselves and unto the doctrine, save both ourselves and those that hear us;' and, when 'the Chief Shepherd shall appear, receive' each, as exactly proportioned to his service, but wholly and exclusively due to the merits of his Saviour, 'a crown of glory which fadeth not away.'"  
pp. 33—35.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, Ec. Ec.

### GREAT BRITAIN.

In the press:—A Treatise on Mining and Ventilation, by Mr. Ryan;—A second part of Childe Harold, by Lord Byron;—A History of Ceylon, by Mr. Robert Fellows, of St. Mary Hall, Oxford;—Fragments of the History of Lancashire, by Mr. M. Gregson, of Liverpool;—Memorial and Sketches of the late Rev. D. Brown, of Calcutta, with Sermons, in one vol. 8vo.

Preparing for publication:—Collectanea Theologica, or the Student's Manual of Theology, containing Dean Nowell's large Catechism, Vossius on the Sacraments, and Eishop Hall on Walking with God; by Rev. W. Wilson, M. A. Master of St. Bee's School;—An Itinerary from Rome to Athens, by Brundisium, the Ionian Islands, and Albania, by Dr. Badham;—A New Map of the County of Lancaster, from Col. Mudge's Trigonometrical Survey—by Subscription, for the support of a

distressed mother, and younger brother and sister, a new edition of Miss. D. P. Campbell's Poems.

It is proposed to prepare for the press a volume of Sermons, chiefly of a practical nature, (price 10s. 6d. in boards,) by the Rev. Richard Ormerod, A. M. late Vicar of Kensington. But before such a design can be carried into execution, it is necessary that subscriptions should be received to such an amount, as will defray the expenses of the publication; and it is therefore earnestly requested, that those, who may be desirous to subscribe for a copy or copies, will, as soon as may be, give in their names for that purpose, either at Mr. Hatchard's in Piccadilly, or at Messrs. Rivington's, in St. Paul's Church-yard.

The following gentlemen; Mr. Stephen Pratt of Bristol; Mr. Samuel Hope of

Liverpool, and Mr. W. F. Lloyd of Masons' Hall, Basinghall-street, London; have requested us to state, that "being acquainted with a suitable channel for circulating religious intelligence in the United States of America, they would feel obliged to any friends who would favour them with reports of religious and benevolent societies—interesting accounts of the progress of the Gospel, and the diffusion of education—plans of usefulness—books—or any communications which may prove interesting and useful to transatlantic Christians. It is intended to send a parcel once every month, or oftener, if opportunities occur. And all communications, reports, &c. &c. are requested to be sent to either of the above-named gentlemen, who will forward them to New-York."

Sir H. Davy has printed, for gratuitous circulation among those concerned, some additional Observations on the Wire-Gauze Safety-Lamp for Miners with some evidence for their use. This is indeed rendering philosophy subservient to the purposes of humanity. For this singular service, the Coal-owners of the Wear and Tyne have voted him plate to the value of 500 guineas.

Those who are acquainted with the anarchial principles of the publication called "The Monthly Magazine," will probably consider the following extract from the Number published on the 1st instant, as furnishing no unapt illustration of the truth of some remarks which we have felt ourselves compelled to make on the late conduct of the Eclectic Review.—"In the general dereliction of principle," observes the Editor of the Monthly Magazine, "which has attended our periodical miscellanies, we are happy to be able to refer our readers to the Eclectic Review, as a work which continues in able hands, and which, from its conduct in critical times, seems likely to merit the confidence of the friends of liberty. The equivocal and temporizing conduct of the once 'respectable and widely circulating' Monthly Review has served to betray the cause of which it formerly was a guardian, and to do more injury to the principles of civil and religious liberty, than the most malignant acts of its sworn enemies."

A committee appointed by the Board of Ordnance lately inspected a machine invented by Capt. Manby, for the extinction of fire by anti-phlogistic fluid, at the Committee Room, Woolwich Barracks. He shewed that it could be instantly applied (as it might be kept ready loaded) to a fire which was so situated that a common

fire-engine would be of no service: for instance, in the back apartments of a house, or under the deck of a vessel. He explained the nature of the fluid which the machine was charged with—which consists of lime potash, and a certain quantity of water, which might be made in two minutes; and on board a ship a cask of it might always be in readiness, besides the machine being charged with it—and, to exhibit the extraordinary effects of the anti-phlogistic ingredients, he immersed in it a quantity of hemp, canvas, and deal wood, which are the most combustible materials used in a dock-yard: he also immersed the same materials in common water, and applied a certain heat to each: those which had been dipped in the anti-phlogistic fluid would not burn, and those dipped in common water blazed immediately. He also sprinkled some hemp with the fluid, and also some with common water, which had the same effect: that sprinkled with water burned, and the other did not. Captain Manby then exhibited various means he had invented for rescuing persons from danger, where they were so situated, being surrounded by fire, that the only means of escaping from the elements was through the windows, or from the tops of houses.

We are happy to perceive, by the reports of the three Premier Judges of Scotland, that the trial by jury in civil cases has been introduced with the best promise of advantage.

The town of Preston, in Lancashire, has lately been lighted with gas.

A foreign journal contains the following details relative to the progress of Vaccination in different parts of the globe:—

"The English Ambassador at the Court of Ispahan announces, that the presumptive heir to the crown, and fifteen of his suite, have been vaccinated with matter brought from Europe, and that this salutary practice is daily making progress in the town of Telieran. Dr. Scott has vaccinated forty thousand persons on the coast of Coromandel, and the operation had complete success with all the patients."

"A Society for Vaccination, similar to that of London, has been formed in Jamaica, and maintains relations with the mother-society. The small-pox has yielded to the efforts of vaccination at the Cape of Good Hope; so that that frightful malady is no longer known there. This happy result is ascribed to the insulated state of the colony. At Ceylon, where the



small-pox used to make horrible ravages, that disorder is become extremely rare. In Denmark and Sweden, vaccination is in full vigour, and the small-pox no longer

dreaded.—The Committee established at Berlin has been very successful in its labours, and since its foundation has vaccinated 19,841 persons."

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

A Charge delivered to the Clergy of the peculiar Jurisdiction of the Dean of Chichester, at the Visitation, May 24, 1816. 2s.

An Historical and Literary Account of the Formularies and Confessions of Faith of the Roman-Catholic, Greek, and Protestant Churches; by the Author of *Horæ Biblicæ*. 8vo. 7s 6d.

An Apology for the Ministers of the Church of England, who hold the Doctrine of Baptismal Regeneration; in a Letter addressed to the Rev. George Stanley Faber, B. D.; by Christopher Bethell, M. A. Dean of Chichester. 2s.

An Address to the Inhabitants of St. Albans, and its Vicinity, occasioned by a Letter to Unitarian Christians by W. Marshall; by the Rev. Thomas White, M. A. 1s.; and a smaller edition, 9d.; or 8s. a dozen.

Practical and Familiar Sermons, designed for parochial and domestic instruction; by the Rev. Edward Cooper. Vol. IV. 12mo. 5s.

A History of the Destruction of Jerusalem, as connected with Prophecies; by the Rev. George Wilkins. 20s.

The Sunday Lecturer, or Fifty-two Sermons; selected and abridged from Horne, Cooper, Jay, Doddridge, &c.; by A. Lee 7s.

A Sermon, preached at the parish church of Wakefield, July 4, 1816, at the annual meeting of the Society for promoting Christian Knowledge; by the Rev. C. Bird, M. A. Rector of High Hoyland. 1s. 6d.

Observations on various Passages of Scripture, placing them in a new Light; originally compiled by the Rev. Thomas Harmer, from Relations in Books of Voyages, and Travels into the East. The fifth edition, with many additions and corrections; by Adam Clarke, LL.D. F.A.S. 4 vols. 8vo. 2l. 5s.

### MISCELLANEOUS.

The New Picture of Edinburgh for 1816; being a correct guide to the curiosities, amusements, public establishments, and remarkable objects in and near Edinburgh. To which is added, a description of Leith and the Trosachs; with 27 engravings of public buildings, &c. 18mo. 6s.

The Lakes of Lancashire, Westmorland, and Cumberland; delineated in forty-three engravings, by the most eminent artists,

Christ. Observ. No. 178.

from drawings by Joseph Farington, R. A. With descriptions, historical, topographical, and picturesque, the result of a tour made in the summer of the year 1816; by Thomas Hartwell Horne. 4to. 8/ 8s. proofs, 12/ 12s.

A Memoir of Major gen. Sir R. R. Gillespie. Knt. 8vo. 10s 6d.

The History of England, in easy Dialogues; written by a Lady, for the Use of her own Children. 1s. 6d.

A View of the present Condition of the States of Barbary, or an Account of the Climate, Soil, Produce, Population, Manufactures, and Naval and Military Strength of Morocco, Fez, Algiers, Tripoli, and Tunis; by W. Janson. 12mo. 5s.

Directions for preparing Manure from Peat, and Instruction for Foresters. 8vo. 2s 6d.

A Treatise on the Physiology and Pathology of Trees; with Observations on the Barrenness and Canker of Fruit-Trees, the Means of Prevention and Cure; by P. Lyon. 8vo. 10s. 6d.

An Essay on the Principles of Construction of Military Bridges, and the Passage of Rivers in Military Operations: containing Plans and Descriptions of the Rope Bridges across the Tagus and the Adour; by Col. Sir H. Douglas, Bart. F. R. S. Illustrated by 13 plates. 8vo. 14s.

Lucubrations and Midnight Reveries of T. Kirke, Esq. 8vo. 10s. 6d.

The Emigrant's Guide, or a Picture of America, exhibiting a View of the United States, divested of the democratic Colouring, &c.; by an Old Scene-painter. 5s.

The Royal Military Calendar; containing the Services of the Generals, Colonels, and Lieutenant-Colonels, from their Entrance into the Army, &c. 3 vols. 8vo. 1l. 13s. 6d.

Letters on the Corn-Trade: containing Considerations on the Combinations of Farmers, and the Monopoly of Corn; by Jos. Storrs Fry. 1s. 6d.

Conversations on Political Economy, in which the Elements of that Science are familiarly explained; by the Author of *Conversations on Chemistry*. 12mo. 9s.

The School Boy, with other Poems; by Thomas Cromwell. 5s.

The Agricultural State of the Kingdom in February, March, and April, 1816; being the volume printed by the Board of Agriculture, and subsequently suppressed. 15s.

The System of Farming practised at Teston, in Kent. 1s.

The Life and Studies of Benjamin West, Esq. President of the Royal Academy, prior to his arrival in England; by John Galt. 8vo. 7s.; large paper, 15s.

The late Earl of Warwick's Narrative of his unparalleled Case and peculiar Situation during the last Ten Years of his Life. 5s.

Lines on the Conflagration of Moscow; by the Rev. C. Colton, M. A. 1s.

A Practical Essay on Chemical Re-agents, or Tests; illustrated by a series of Experiments: calculated to shew the general nature of Chemical Re-agents; the effects which are produced by the action of those bodies; the particular uses to which they may be applied, in the various pursuits of chemical science; and the art of applying them successfully; by Frederick Accum, operative Chemist. 12mo. 8s.

Popular Models and Impressive Warnings for the Sons and Daughters of Industry; by Mrs. Grant. Part III. 12mo. 6s.

Manual of the System of the British and Foreign School Society of London, for teaching reading, writing, arithmetic, and needlework, in the elementary schools. 8vo. 6s. or with the needlework, 10s. 6d.

An Account of Tunis, its government, manners, customs, and antiquities; especially of its productions, manufactures, and commerce; by Thos. Macgill. 8vo. 7s.

Report of the Committee for investigat-

ing the Causes of the Increase of Juvenile Delinquency. 8vo. 2s.

The History of Hartlepool; by Sir Cuthbert Sharp, Kt. F. S. A. 8vo. with numerous embellishments, 1/ 1s.

Historical Memoirs of Barbary, and its Maritime Power, as connected with the Plunder of the Seas; including a Sketch of Algiers, Tripoli, and Tunis. 18mo. 2s. 6d.

A Compendious and Comprehensive Law Dictionary; elucidating the terms and general principles of Law and Equity; by Thomas Walter Williams, Esq. of the Inner Temple, barrister at law, author of the Law relative to the Duty and Office of a Justice of the Peace, &c. 8vo. 15s.

How to Enjoy Paris; by Peter Herve, Esq. 2 vols. 10s.

The Annual Register; or, a View of the History, Politics, and Literature, for the Year 1807, being the seventh volume of a new series. 8vo. 1/

A Letter to Lord Binning, M. P. &c. containing some remarks on the state of Lunatic Asylums, and on the number and condition of the Insane Poor in Scotland. 8vo. 2s.

Report from the Select Committee of the House of Commons, appointed to inquire into the Education of the lower Orders in the Metropolis. 8vo. 15s.

Sketch of the public Life of M. Fouché, Duc d'Otranto, comprising his Correspondence, &c. 15s.

## RELIGIOUS INTELLIGENCE.

### AMERICAN BIBLE SOCIETY.

It is with peculiar satisfaction that we announce to our readers the formation of a Bible Society for the whole of the United States of America. After much previous discussion, and not without a most unlooked-for and vehement opposition on the part of some of the existing Bible Societies, the reasonableness, expediency, and beneficial tendency of the proposed institution was established on such irrefragable grounds, and so large a proportion of the religious world seemed inclined to support it, that it was at length determined to hold a general meeting for the purpose, at New York. This meeting took place on the 13th of May, 1816, and was most numerously and respectably attended. The addresses delivered to the meeting by Judge Platt, the Rev. Dr. Nott, Mr. Griffin, and Mr. Jay, and others, are said to have been adapted to the occasion, to have displayed enlightened and enlarged views of the nature of the society, and to have formed most elo-

quent and powerful appeals to the understandings and hearts of statesmen, citizens, and Christians; calculated not merely to illustrate, but to prove the propriety and necessity of uniting the exertions of the whole American Republic in one great, noble, and honourable effort to circulate the Scriptures, without note or comment, within their own bounds, and throughout other parts of the world. The meeting was conducted and concluded with that decorum, harmony, and unanimity, which it is to be hoped will always characterize the meetings of Christians, assembled in whatever part of the world, to promote the best interests of mankind.\*

\* On the succeeding day, a crowded assembly of ladies met, agreeably to public notice, in the City-Hotel, and formed a *Female Bible Society, Auxiliary to the American Bible Society*. Thirty-six managers were appointed, and seven hundred dollars were immediately subscribed by the ladies present.



The President of the American Bible Society is the honourable and truly venerable Elias Boudinot of New Jersey, who presented to it a princely donation of 10,000 dollars. The Vice-Presidents are—Hon. John Jay, Mat. Clarkson, Esq., Hon. Smith Thomson, of New York; Hon. John Langdon, of New Hampshire; Hon. Caleb Strong, Hon. William Gray, of Massachusetts; Hon. John C. Smith, of Connecticut; Hon. Jonas Galusha, of Vermont; Hon. William Jones, of Rhode Island; Hon. Isaac Shelby, George Madison, Esq., of Kentucky; Hon. William Tilghman, of Pennsylvania; Hon. Bushrod Washington, William Wirt, Esq., of Virginia; Hon. Charles C. Pinckney, of S. Carolina; Hon. William Gaston, of N. Carolina; Hon. Thos. Worthington, of Ohio; Hon. Thos. Posey, of Indiana; Hon. James Brown, of Louisiana; John Bolton, Esq., of Georgia; Hon. Felix Grundy, of Tennessee; Robert Oliver, Esq., of Maryland; and Joseph Nourse, Esq., of the District of Columbia.

The Secretaries are, the Rev. Dr. Mason and the Rev. Dr. Romeyn; and the Treasurer, Richard Varick, Esq.

The constitution of the Society resembles, in many points, that of the British and Foreign Bible Society. Its sole object is to encourage a wider circulation of the holy Scriptures, without note or comment, in the United States, and throughout the world; the only copies circulated in English, being of the version now in use. All Bible Societies are allowed to purchase Bibles at cost price, from the Society. The members of all Bible Societies agreeing to place their surplus revenue, after supplying their own districts with Bibles, at the disposal of this Society, shall become members, and its officers directors of it. Subscribers of three dollars annually are members, and of thirty dollars at one time members for life. Subscribers of fifteen dollars annually are directors, and of 150 dollars at one time, directors for life. The elective board of direction consists of thirty-six laymen, nine to go out annually. All ministers who are members may attend and vote at the Board. The annual meetings shall be held either in New York or Philadelphia, on the second Thursday in May.

The address issued by this Society, to the people of the United States, has likewise reached us. We shall give it nearly entire. After some preliminary remarks on the singular changes which the world

has lately undergone, and is likely still to undergo, the Society thus proceeds:—

“An excitement, as extraordinary as it is powerful, has roused the nations to the importance of spreading the knowledge of the One living and true God, as revealed in his Son, the Mediator between God and men, Christ Jesus. This excitement is the more worthy of notice, as it has followed a period of philosophy, falsely so called, and has gone in the track of those very schemes which, under the imposing names of reason and liberality, were attempting to seduce mankind from all which can bless the life that is, or shed a cheering radiance on the life that is to come.

“We hail the re-action, as auspicious to whatever is exquisite in human enjoyment, or precious to human hope. We would fly to the aid of all that is holy, against all that is profane; of the purest interest of the community, the family, and the individual, against the conspiracy of darkness, disaster, and death—to help on the mighty work of Christian charity—to claim our place in the age of Bibles.

“We have, indeed, the secondary praise, but still the praise, of treading in the footsteps of those who have set an example without a parallel—an example of the most unbounded benevolence and beneficence: and it cannot be to us a source of any pain, that it has been set by those who are of one blood with the most of ourselves; and has been embodied in a form so noble and so catholic as *‘The British and Foreign Bible Society.’*

“The impulse which that institution, ten thousand times more glorious than all the exploits of the sword, has given to the conscience of Europe, and to the slumbering hope of millions in the region and shadow of death, demonstrates to Christians of every country what they *cannot* do by insulated zeal, and what they *can* do by co-operation.

“In the United States we want nothing but concert to perform achievements astonishing to ourselves, dismaying to the adversaries of truth and piety, and most encouraging to every evangelical effort on the surface of the globe.

“No spectacle can be so illustrious in itself, so touching to man, or so grateful to God, as a nation pouring forth its devotion, its talent, and its treasures, for that kingdom of the Saviour which is righteousness and peace.

"If there be a single measure which can overrule objection, subdue opposition, and command exertion, this is the measure. That all our voices, all our affections, all our hands, should be joined in the grand design of promoting 'peace on earth and good will toward man'—that they should resist the advance of misery—should carry the light of instruction into the dominions of ignorance, and the balm of joy to the soul of anguish; and all this by diffusing the Oracles of God—addresses to the understanding an argument which cannot be encountered, and to the heart an appeal which its holiest emotions rise up to second.

"Under such impressions, and with such views, the *American Bible Society* has been formed. Local feelings, party prejudices, sectarian jealousies, are excluded by its very nature. Its members are leagued in that, and in that alone, which calls up every hallowed, and puts down every unhallowed, principle—the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required. In such a work, whatever is dignified, kind, venerable, true, has ample scope: while sectarian littleness and rivalries can find no avenue of admission.

"The only question is, whether an object of such undisputed magnitude can be best attained by a National Society, or by independent associations in friendly understanding and correspondence.

"Without entering into the details of this inquiry, we may be permitted to state, in a few words, our reasons of preference to a National Society, supported by local societies and by individuals throughout our country.

"Concentrated action is powerful action. The same powers, when applied by a common direction, will produce results impossible to their divided and partial exercise. A national object unites national feeling and concurrence. The unity of a great system combines energy of effect with economy of means. Accumulated intelligence interests and animates the public mind. And the catholic efforts of a country, thus harmonized, give her a place in the moral convention of the world; and enable her to act directly upon the universal plans of happiness which are now pervading the nations.

"It is true, that the prodigious territory of the United States—the increase of their population, which is gaining every day upon their moral cultivation—and the dreadful consequences which will ensue from the people's outgrowing the knowledge of eternal life, and reverting to a species of heathenism which shall have all the address and profligacy of civilized society without any religious control, present a sphere of action which may for a long time employ and engross the cares of this Society, and of all the local Bible Societies of the land.

"In the distinct anticipations of such an urgency, one of the main objects of the *American Bible Society* is, not merely to provide a sufficiency of well-printed and accurate editions of the Scriptures; but also to furnish great districts of the American Continent with well-executed stereotype plates, for their cheap and extensive diffusion throughout regions which are now scantily supplied, at a discouraging expense, and which, nevertheless, open a wide and prepared field for the reception of revealed truth.

"Yet, let it not be supposed, that geographical or political limits are to be the limits of the *American Bible Society*. That designation is meant to indicate, not the restriction of their labour, but the source of its emanation. They will embrace, with thankfulness and pleasure, every opportunity of raying out, by means of the Bible, according to their ability, the light of life and immortality, to such parts of the world as are destitute of the blessing and are within their reach. In this high vocation, their ambition is to be fellow-workers with them who are fellow-workers with God.

"*People of the United States—*

"Have you ever been invited to an enterprize of such grandeur and glory? Do you not value the holy Scriptures? Value them as containing your sweetest hope; your most thrilling joy! Can you submit to the thought that you should be torpid in your endeavours to disperse them, while the rest of Christendom is awake and alert? Shall you hang back, in heartless indifference, when princes come down from their thrones to bless the cottage of the poor with the Gospel of peace; and imperial sovereigns are gathering their fairest honours from spreading abroad the Oracles of the



Lord your God? Is it possible that you should not see, in this state of human things, a mighty motion of Divine Providence? The most heavenly charity treads close upon the march of conflict and blood! The world is at peace! Scarcely has the soldier time to unbind his helmet, and to wipe away the sweat from his brow, ere the voice of mercy succeeds to the clarion of battle, and calls the nations from enmity to love! Crowned heads bow to the Head which is to wear 'many crowns;' and, for the first time since the promulgation of Christianity, appear to act in unison for the recognition of its gracious principles, as being fraught alike with happiness to man and honour to God.

"What has created so strange, so beneficent an alteration? This is no doubt the doing of the Lord, and it is marvellous in our eyes. But what instrument has he thought fit chiefly to use? That which contributes, in all latitudes and climes, to make Christians feel their unity, to rebuke the spirit of strife, and to open upon them the day of brotherly concord—the Bible! the Bible!—through Bible Societies!

"Come then, fellow-citizens, fellow-Christians, let us join in the sacred covenant. Let no heart be cold; no hand be idle; no purse reluctant! Come, while room is left for us in the ranks whose toil is goodness, and whose recompense is victory. Come cheerfully, eagerly, generally. Be it impressed on your souls, that a contribution, saved from even a cheap indulgence, may send a Bible to a desolate family; may become a radiatory point of 'grace and truth' to a neighbourhood of error and vice; and that a number of such contributions, made at really no expense, may illumine a large tract of country, and successive generations of immortals, in that celestial knowledge, which shall secure their present and their future felicity.

"But whatever be the proportion between expectation and experience, thus much is certain: We shall satisfy our conviction of duty—we shall have the praise of high endeavours for the highest ends—we shall minister to the blessedness of thousands, and tens of thousands, of whom we may never see the faces, nor hear the names. We shall set forward a system of happiness, which will go on with accelerated motion and augmented vigour, after we shall have finished our career; and confer upon our children, and our children's

children, the delight of seeing the wilderness turned into a fruitful field, by the blessing of God upon that seed which their fathers sowed and themselves watered. In fine, we shall do our part toward that expansion and intensity of light divine, which shall visit, in its progress, the palaces of the great and the hamlets of the small, until the whole 'earth be full of the knowledge of Jehovah, as the waters cover the sea!'"

But whence could opposition arise, in America, to such a plan as this? It arose, in the first place, from the managers of the Philadelphia Bible Society, the first Bible Society which had been formed in the United States, who argued, 1st, That the proposed institution was unseasonable, on account of the pressure which the war had produced in the country; 2d, That it was unsanctioned by example; 3d, That it was useless; 4th, That it might prove injurious; 5th, That it was impracticable. The objections seemed almost too weak to require a serious answer. They received it, however, from the pen of the venerable individual who has since been chosen the President of the Society, the Hon. Elias Boudinot. He repels the first and main objection, by the example of the British and Foreign Bible Society, rising to its present distinguished elevation in the midst of a long, perplexing, and expensive war, which threatened the very existence of Great Britain;—of the Russian and other national societies, formed and established, and dispensing their blessings, amidst the tremendous shock of the greatest armies which ever desolated the earth. The other objections are disposed of with equal ease, and with equal force; and the last has received its full confutation from the fact that the Society has, without a doubt, been actually formed. May it prove as prosperous as its great prototype! Of this we can assure our trans-Atlantic brethren, that we shall rejoice to see them even surpass our best and happiest efforts. Here we shall feel no rivalry, no jealousy.

But we are sorry and ashamed to say, that this Society has had to encounter another formidable opponent in the Bishop of New-York, Dr. Hobart. This Right Reverend Prelate has even gone so far as to publish in the newspapers an Address to Episcopalians, to dissuade them from joining the society. A few extracts from this address cannot fail to be highly accep-

table to our Anti-Biblists in this country; and may supply them, perhaps, with some new weapons, wherewith to attack the British and Foreign Bible Society. In fairness, however, we must, at the same time, lay before our readers the substance of the reply which some acute layman of the bishop's own church has ventured to make to the dissuasive of his diocesan.

*Bishop.* "What is the necessity for this institution? There are Bible Societies already instituted in every part of the United States, and others are continually organizing. These institutions, I presume, are fully adequate to all the purposes for which Bible Societies are wanted."

This argument is repelled by a lucid statement of facts, shewing the miserable inefficiency of the system of independent local societies existing in America, and the amazing effects produced by those great national societies, with dependent auxiliaries, which have been adopted in every other part of the world. The reply is able and conclusive, not so much from the ingenuity of the reasoning, as the striking nature of the facts that are detailed.

*Bishop.* "The idea of a National Bible Society, which is in fact to represent every part of this extensive country, is perfectly visionary."

The Society, however, it is clearly shewn, is not founded on the principle of representation, and so far the bishop's objection is without weight. But before he could hope to obtain credit for the opinion that an *American Bible Society* was perfectly visionary, he ought to have proved that "the British, Russian, Prussian, and many other National Societies were mere chimeras of the brain, and not great and successful associations founded on precisely the same principles with the proposed institution."

*Bishop.* "It will be, in its spirit and management, the Bible Society of the particular city, or district, where it is established;" because, he adds, its managers reside there.

But the managers of the British and Foreign Bible Society reside in London, and those of the Russian Bible Society in Petersburg: do the societies become on that account, in their spirit and management, the societies respectively of London and Petersburg?

*Bishop.* "Zeal in a good cause is always commendable; but it is the nature of zeal, like every thing which excites the passions of our nature, to run into excess."

Very true. But, asks the lay Episcopalian, somewhat shrewdly, "may not zeal for Episcopacy run into excess," at least as readily "as zeal for the diffusion of the word of God?"

But the bishop's grand, at least his most laboured, objection seems to be this: "I venture to predict, that the spirit, and influence, and the credit of the institution will eventually be that of the very numerous and respectable Presbyterian denomination."

This tremendous prediction is grounded on two or three circumstances, which are in themselves lighter than air, and to which nothing but prejudice could have given the slightest importance. But, says our lay friend, "there is one evil consequence which the bishop apprehends from the Society, and which he is himself labouring to produce; and this is, that the credit of the institution will eventually belong to the Presbyterians. At present it is divided between the Presbyterians and Episcopalians." "Which denomination is to enjoy the high credit of supporting the Society remains yet to be seen; but should the bishop succeed in depriving it of episcopal patronage, who ought to be blamed, should the credit of the Institution eventually be that of the very numerous and respectable Presbyterian denomination?"

*Bishop.* "Your patronage, your wealth, your influence, your exertions are wanted for similar institutions in your own church (viz Bible and Prayer-book Societies.) By encouraging these, and by not connecting yourselves with the proposed Bible Society, you will avoid the hazard, to say the least, of occasioning very serious injury to the interests of the church in this diocese; of interrupting her harmony; arresting the spirit of zeal for her principles, which is now leading her to prosperity; and of wounding the feelings and diminishing the influence of those intrusted with her concerns." "The apprehension of danger, from these indiscriminate associations, to their church, was not diminished by reflecting, that in all similar associations, it is the invariable tendency of the more numerous and more powerful party to break down the spirit and distinctive principles of the less numerous and the less power-



ful; and that therefore, while in England the numbers, the wealth, and the influence of the Episcopal Church might in an association with Dissenters not only secure her from injury, but increase her numbers, the effect would be directly the reverse in this country, where the Presbyterians are by far the most numerous and the most powerful." "In this mode," that is, by connecting themselves exclusively with the Bible and Common Prayer Book Societies, "they," the Episcopalians, "will act in unison with many of their brethren, with the spiritual guardians of the church in this diocese, and avoid the humiliating and injurious spectacle of a divided household."

The whole of this *slang*, though probably new in America, is perfectly familiar to "the lovers of demonstration" in this country; in other words, to the readers of the lucubrations of Dr. Marsh, Mr. Spry, Mr. Norris, &c. &c. &c. Our lay Episcopalian seems nothing moved by it. "Thus," he says, "is the church dishonored by the indiscreet zeal of its friends. What—the numberless sects in Great Britain can fearlessly unite in Bible Societies, without an apprehension of being devoured by a great and splendid national establishment, while we stand aghast at the thought of coming in contact with Presbyterians, who, excepting their numbers, possess not one single advantage which we do not also enjoy! And shall we tremble before Presbyterians, when the Baptists and Quakers, less numerous than ourselves, view them with unconcern? Is ours the only church that must find safety in seclusion and secessy? Did we not know from whom the

objection came, would we not indignantly exclaim, 'An enemy hath done this?'"

He then proceeds to shew, that by forming Bible and Prayer-book Societies, all the benefit to be derived from union of effort in the Bible cause is sacrificed, without any correspondent benefit to the episcopal church, whose objects would be more efficaciously and far less invidiously promoted by forming Prayer-book, or Prayer-book and Tract Societies among themselves, after the manner of the Prayer-book and Homily Society of this country. This has been done with the best effect in Virginia.

As to "the spectacle of a divided household," he insinuates, that it is to be ascribed only to Bishop Hobart. The American Episcopal Church is governed by eight bishops. Of these, six had already joined Bible Societies, and advised their people to do the same. "Six of the guardians of the household declare Bible Societies to be good things, and advise the family to encourage them; one remains silent; and the eighth, after the declaration of the six had been explicitly made, denounces the Society as dangerous to the family, and exhorts to have nothing to do with them. By whom is the household divided? "Who first taught us that six out of eight of them had mistaken the true interests of the church, and had exposed her 'spirit' and 'distinctive principles,' to the danger of being 'broken down,' by the 'very numerous and respectable Presbyterian denomination?'"

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\* How differently do some of our English bishops reason! See Dr. Marsh *passim*. "It is my decided conviction," says the bishop of Chester, "that by joining the Bible Society, you may, though unintentionally, endanger the interests of the church and state." His lordship, as well as the new bishop of Llandaff and the bishop of Lincoln, would regard the American Society as perfectly innocent, because there is there no establishment to be endangered by it. Bishop Hobart, however, conceives the danger in America to arise from that very circumstance; and he sees no danger in the British Society, because Great Britain has an establishment.

But supposing all the bishop's fears well founded, what in that case, argues our Biblist, is his duty? "By paying three dollars, he can, without assuming any disguise, meet with the conspirators: he can read the letters they receive, and the answers they return: he can inspect their funds, and search their records; and after acquiring all the information he wishes, relative to the nature and progress of the conspiracy, he can expose, to the indignation of the world, the individuals who, under the mask of piety and liberality, had combined to promote their own interests at the expense of the reputation and influence of their associates." If all this is not sufficient, "let us form an alliance with the whole host of Quakers, Methodists, Baptists, &c. against the common enemy. Let us carry the war into the

enemy's country. Let us enter the American Bible Society. We shall wrest from our foe the formidable weapon he had forged for our destruction; and if, in our magnanimity, we do not turn it against him, we may, at least, retain it in our own hands for the purposes of defence."

Whoever wishes to see more of this interesting controversy will do well to read "an Appeal to the Christians of America, in behalf of the American Bible Society," by a Lay Member of the Convention which formed the Society, printed at New York.

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The following is an abstract of the Report of the Society, for the year 1815:—

In order to increase the efficiency of the diocesan and district committees, subscribers of half-a-guinea and upward, annually, are received as members of these committees, may vote at their meetings, and purchase books at the Society's prices; without being entitled to a seat at the Board in London. Members of the Society also, instead of referring all applications for books to the vote of the Board, are entitled to apply, at the various local depositories, for books, not exceeding in value 1*l.* 10*s.* at any one time, nor 3*l.* in any one year; being still entitled to apply to the general Board for grants of a larger amount.

The whole number of Committees—diocesan, decanal, archidiaconal, county, and district—amounts to 160. Of these 55 have been added in the course of the year.

Among these is a Calcutta Diocesan Committee, which has already remitted 600*l.*; and a Madras District Committee, which has remitted 200*l.* being the amount of benefactions and subscriptions. An ample supply of books and tracts, together with a considerable number of copies of the Family Bible, will be transmitted both to Calcutta and Madras, by the earliest conveyance. A Bombay District Committee was about to be established.

The Board take the opportunity to express their high sense of obligation to the Lord Bishop of Calcutta, for the proofs he has given of his attachment to the Society, and for his unremitting endeavors to advance its interests in India.

A friendly communication has been opened with the Bible and School Commission at the Cape of Good Hope, and leave given to purchase the Society's books and tracts at prime cost.

For the progress making in the most important department of education, a reference is first made to an appeal lately put forth by the National Society. (See our No. for Feb. p. 125.)

Since that time, the National Society, has found it expedient, from the state of their funds, to decline any farther supply of elementary books to schools, and the Society for promoting Christian Knowledge has most liberally undertaken what ever increased expense the discontinuance of the National Society to supply elementary school books may occasion: this will doubtless be felt as a powerful plea for an increasing and steadfast patronage from the wise and good of all descriptions.

Schools have been found, experimentally, to supply one of the most effectual channels for the circulation of many others of the Society's publications; and many cases have been reported to the Board, wherein it appears that the most beneficial impressions have been produced in the minds of the parents and friends, as well by the general good demeanour of their children, through His mercy and grace who *out of the mouths of babes and sucklings hath perfected praise*; as by those publications of the Society which have been carried by the children, from these schools, into the bosoms of their families, as books of reward or otherwise. Many parents, who had fallen off from the church, have returned into its fold, through the operation of the like benign influence. The "Instructive Tales" of Mrs Trimmer, lately admitted, will be found in this view to constitute a very desirable addition to the stock of the Society's stores.

From April 21, 1814, to April 20, 1815, the following books and tracts were sold to members, circulated gratuitously, or issued on account for the Royal Navy:

	Memb's.	Gratuit	Navy.	Total
Bibles	26,250	363	153	26,766
N. Tes. & Psalt.	45,470	843	1,805	47,118
Com. Prayers	63,480	901	1,202	65,583
Other bd. Bks.	49,864	986	675	51,525
Small Tracts	545,631	135,795	1,075	682,501

Grand Total...875,012

being 32,000 more than the Report makes it.



The Board has reduced, nearly 5*l.* per cent, the price of Bibles, New Testaments, Common Prayer Books, and Psalters.

The Society has furnished Bibles, Testaments, Prayer books, and other books, to the revenue cutters, sixty-two in number, which are established on the coast for the prevention of smuggling; to the six quarantine vessels at Milford Haven; and to the convict ships. The benefits experienced from these donations have been considerable and striking. The report states, that little libraries have been fitted up in the cutters for the reception and better preservation of the books; and Colonel Burgess reports, that now an oath or profane expression is seldom heard on board these vessels, or a man seen the worse for liquor.

Of the convict ships the account is equally satisfactory. At the end of 1814, the Rev. E. Edwards, chaplain of the hulk at Portsmouth, after describing the unhappy condition in which he found the convicts on his first entering upon his charge, added; "I was at the beginning very faint-hearted, despairing of beholding any amendment in them; but, by plain preaching and daily visits, it has pleased God to succeed my honest and well-meant endeavours beyond what I could possibly anticipate. Gaming of every description is banished. Men do their work on shore with alacrity. Considering their number, I do not think an equal can be found in any part of the country among whom there is less swearing, &c. Between each deck there is an evening school established. At the close, a form of prayer for the day is read by one of the masters: after this, they retire to their hammocks. To use the expression which has frequently been used by many of them, 'their hulk is become more like a private family than a prison-ship.'" "You may assure the Committee, that there exists the strongest probability their kind donation will have the end designed. Were any of them on board on a Sunday, to witness the devout and proper manner in which the books are used, he would say that the Society's present was well bestowed."

By the liberality of his Majesty's Government, the whole national establishment of the hulks and prison-ships is now put into a capacity of enjoying, through the medium of this Society, the like benefits. By the appointment of Lord Sidmouth, the Secretary of the Society, in the month

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of November, had a conference with the Superintendent of the convicts; the result of which was, an agreement that the books wanted for this service should, in future, be supplied at the cost prices of the Society—an arrangement very satisfactory to the Board, as it secures a regular supply to these unhappy individuals, of their spiritual wants, without burdening the Society.

It is submitted, whether an arrangement similar to the above might not be very beneficial in the case of county gaols, hospitals, &c. &c.

The Board has this year added to the Society's list of books, editions of the Scriptures in French, Dutch, and German; and the book of Homilies in 12mo, and in separate tracts.

It is added, that the accession which has been made to the Society's stores, in the adoption of "the French Book of Common Prayer, as also of certain books in the French, and the efforts to be made for the introduction of tracts in the Dutch language, have been already noticed in another part of the Report." We have not, however, been able to discover the passage referred to. It must have been omitted.

The Society continues to extend its attention to the spiritual wants of the islanders of Scilly.

On the suggestion of the Bishop of London, various tracts have been sent to the island of Ceylon, for gratuitous distribution.

Mr Pazold writes from Vepery, that the 50*l.* granted by the Society, in aid of the schools instituted by the late Mr. John of Tranquebar, became payable to Mr. Caemmerer. He had not heard that any particular degree of proficiency had been found in the native scholars attending those schools; yet he did not doubt of their usefulness. Wedanayagam, one of the country priests, had died of an epidemic fever, caught at Palamcottah; and Abraham, another of them, had been taken dangerously ill at the same place, and had returned thence to Tanjore. The labourers in the Society's missions on the coast, getting from time to time fewer in number, and Tanjore alone, since the year 1798, having lost four of them, viz Swartz, Jannické, Horst, and Jacobi; and Vepery, the good Mr. Gerické; they are anxious

for new missionaries of suitable qualifications, both in body and mind, either from Germany or from the Church of England: and a suggestion is thrown out of the expediency of furnishing larger salaries to the missionaries.\*

The provincial schools, established by the late Mr. Swartz, in several places of the Tanjore territory, for the instruction of the heathenish youth, were continued under the patronage of Government and the Rajah of Tanjore, who continued to be very liberal and kind, not only to Mr. Kolhoff, but also to the family of the late Mr. Horst.

Mr. Pazold had visited, and administered the sacrament to, the Christians at St. Thomas's Mount; at which time he had also had the opportunity of distributing, among European soldiers and their children, many of the Society's books.

The Rev. Mr. Kolhoff, in a letter dated Tanjore, Feb. 4, 1814, apologizes for his long silence, by stating his absence from Tanjore at the time of the departure of the ships. By the mercy of God he had enjoyed a tolerable state of health during the past year; and had been enabled, not only to preach the Word of God on Sundays, but to attend to the usual duties of instructing the children in the school, and the catechumens, visiting the sick, and laying before Heathens and Papists the salutary truths of the Gospel. The native priests and catechists had faithfully assisted him in the work of the mission; and the former had been of great benefit to the congregations in the country; which rendered the decease of Wedanayagam more to be lamented. He had left a widow and three orphans in a destitute state.

Among the catechumens admitted to the congregation last year, were several families, consisting of twenty-four souls, from Sirupatoor, in the province of Shevaganza. Before their admission, they were carefully instructed in the truths of Christianity; and he had great pleasure in adding, that their patience under sufferings for the sake

of Christ, and their firm adherence to their Christian engagements, were not only very satisfactory, but had afforded great hope of the propagation of Christianity in that province.

At Tanjore, in the year 1812, they had baptized 120; among whom were 58 infants born in the congregation, and 62 heathens. The Lord's supper had been administered to 577 persons. Their marriages had been 20, and their burials 53. In the year 1813, they had baptized 176 persons; viz 65 children born in the congregation, and 111 heathens. Seven persons had been received from the popish communion. The Lord's supper had been administered to 706 persons. Their marriages had been 31, and their funerals 53.

The Rev. Mr. Pohle, in a letter dated Trichinapoly, Jan. 31, 1814, states, that in the course of the preceding year, he had baptized 21 persons; Tamulians, Portuguese, and half-cast English, including three native converts; and had received from Popery five persons. Their communicants, consisting of Tamulians, Portuguese, and others, had been 289. The English school children, with some natives among them, were generally about 60, and the Tamul-school children were generally more than 20. The Tamul congregation consisted of 336 souls; and the Portuguese and half-cast English were about 130.

His fellow-teachers and schoolmasters were the same as in the preceding year, as were their labours and exertions. The effects were far from being so considerable as they could wish; but the resources of their mission were scanty, and the measure of Christian liberality, which they formerly experienced, had greatly abated; circumstances which rendered the Society's presents of stores and stationary for their mission a great help to them, and for which they were very thankful.

The Rev. Mr. Caemmerer, in a letter dated Tranquebar, June 22, 1814, acknowledges the Society's donation of 50*l* and an increased quantity of school-books and stationary, in aid of the institution of the native free-schools. This had given them great satisfaction and encouragement. The great work of instructing a number of native youths and children in the knowledge of Jesus Christ, which Dr. John had left in a state of good order and prosperity, was still continued, under the Divine blessing.

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\* The Society has made application, in consequence of these urgent calls, to Professor Knapp, of Halle in Saxony, the quarter whence missionaries have hitherto been supplied, for two suitable missionaries, but as yet without success.



The English and Tamulian scholars, on the first of June, 1814, amounted to 612; besides 251 in the country schools, for the children of the lowest, or pariah, cast, in Tamul.

The three English schools in Tranquebar, particularly that of seminarists, were so much in reputation, that Protestant, Roman-Catholic, and heathen children came to be instructed from a distance of 20 or 30 miles; the parents defraying their boarding expenses. Mr. Caemmerer examined them weekly. Besides reading the English and Tamul New Testament, and repeating by heart a number of Psalms and chapters, they write and read, in both languages, instructive and pious moral stories, which Dr. John had formed for this purpose. Classes, not able to read English manuscript, write their spelling in the sand, according to the new system.

The Christian schools attached to the mission continued to be very useful. Christian schoolmasters, educated in the missions, were employed, and preferred by English and Danish gentlemen, and by the native princes, to instruct their children. One of the Tanjore princes, a son of the predecessor of the present Rajah, was receiving instruction in the English language from a Tanjore Christian, who also gave him lessons in the Bible. The Rajah himself had lately employed a Christian in his endowed charity school. His favourable disposition towards the missions and missionaries, and the monthly support he had furnished to one of the learned and favourite Brahmins of the late Dr. John, he still continued, that he might assist Mr. Caemmerer in the direction of the heathen free-schools.

In the preceding March he had visited the Portuguese and Tamul congregations at Negapatam, where he had administered the sacrament to 85 Christians. The mission English school there, in which from 60 to 70 children were instructed, was in a very promising state. Finding the increased labours of the reader there, Mr. Younge, to be too much for him, an assistant, at his request, had been engaged for the school. The Dutch church was about to be repaired by the Government, to whom the European inhabitants of Negapatam had made their application; but the Tamul church, and catechist's house, were in a sad state; and they had not the immediate prospect of means by which they might get them repaired.

The letters from the missionaries contain, for the first time, information of the proceedings of other societies, both missionary and Bible. But as we have already been enabled to give the same information from the original sources, we have omitted it in this abstract.

The great exertions on the part of the Society, to extend its efficiency, have pressed heavily on its funds, and call therefore for the continued and increasing support of the benefactions and legacies of well-disposed Christians.

The audit of last year left no balance in the hands of the treasurers, and they were under the necessity of selling out upwards of 6000*l.* three per cent consols. The accession of subscribers has, however, been large; the whole number making 11,46. The receipts in benefactions, legacies, annual subscriptions, and dividends of funds, amounted to 18,980*l.* The receipts from the sale of books to 25,235*l.* The salaries and gratuities to the East-India Mission amounted to 1,238*l.*

#### BRITISH AND FOREIGN BIBLE SOCIETY.

Some interesting extracts from the Society's recent correspondence has just been published, from which we have made the following selection.

1. The Rev. R. Pinkerton, in a letter dated Moscow, May 3, 1816, thus writes:

"I have this day had the very great pleasure of attending the third anniversary of the Moscow Bible Society. The meeting was held in a large hall of the newly re-built palace of the late Metropolitan Platon, and, notwithstanding the very unfavourable state of the weather, was numerously attended, and graced by the presence of the first men in this city, both clergy and laity. The Archbishop Augustin pronounced a most animating and appropriate speech; in which he dwelt, with much eloquence and feeling, on the desolated state of this metropolis when the Society was first founded, and on the great efforts which, by the blessing of God, it had been enabled to make, to compensate, with the treasures of Revelation, the losses which so many then sustained—to feed the fatherless and widows; bind up the broken-hearted; and administer comfort to

the afflicted, by the distribution of that spiritual food, balm, and consolation, with which the holy Scriptures abound. He displayed, in striking colours, the wonderful love of God to our generation, who, when infidelity, with all its train of iniquities, and wars, and confusion, and desolations, had deluged the land of Christendom with the blood of its inhabitants, was pleased, amidst this awful scene of human woe, to raise up shining witnesses to the truth, by the establishment of Bible Societies in so many different nations, and to crown their exertions with such distinguished success, in disseminating the glorious Gospel of mercy and peace. The speech of the Archbishop made, visibly, a deep impression on the numerous audience, and prepared their minds to listen with attention to the detailed Report of the Committee; from which the following is an extract:—

“Numbers of our countrymen flock daily to the depository, to purchase, or gratuitously to obtain, the holy Scriptures in the Slavonic language.” “It is only necessary to behold with what anxiety the poor, yea, the meanest of the people, endeavour to obtain the Divine Book, containing the testimony of the love and mercy of the Most High to the children of men, in order to be convinced of the salutary effects of Bible Societies, and the necessity that existed for their establishment.” “Blessed are they which do hunger and thirst after righteousness, for they shall be filled. The Bishops of Ekaterinaslof, Koursk, Tobolsk, and Irkutsk, desirous of blessing their respective flocks by the distribution of the sacred Scriptures, have ordered a great number of copies for this purpose.”

2. The same gentleman, in a letter dated May 31, 1816, gives an account of the formation of a Bible Society at Simpheropol, the capital of the peninsula of Tauridia, containing a population of 200,000 Mahomedans, and 100,000 Christians and Jews. The Governor of the Crimea presided on the occasion, and spoke with singular effect. Of 100 subscribers, who had already put down their names, 76 were Mahomedans, and 5 Caraites Jews.

3. The Rev. J. Paterson, on the 16th June, 1816, writes as follows from Petersburg:—

“Yesterday the Russian Bible Society held its third anniversary in the Taurian Palace. At the appointed hour the hall was nearly full: many strangers were present; and, among others, the eminently worthy representative of the British Nation, and of the British and Foreign Bible Society, the Earl of Cathcart. When his lordship came into the room, he pressed my hand, and, looking round on the company, observed, ‘Here we behold men of all nations assembled.’ ‘Yes,’ I added, ‘and for the most glorious purpose of sending the Bible to all nations.’ Our noble president, Prince Galitzin, took his seat at the head of the table, supported on the right by that distinguished prelate, the Archbishop Michael, and on the left by the Roman-Catholic Metropolitan. The president opened the meeting with a short but peculiarly excellent speech. The secretary, Mr. Papoff, then read the Report—a most interesting document, in which, to shew the progress made by the Society, in its means and in its work, a comparison was stated between the two first years of its existence and the last year. One hundred and fifty seven thousand one hundred copies of the Scriptures have been printed, are in hand, or about to be printed, in thirty editions and sixteen different languages. Besides which, translations are preparing in the modern Russian, and Matthew and John finished; and in the Turkish (with Armenian characters, of which Matthew is nearly finished: these will make the number of the languages eighteen. Facts were mentioned, and extracts of correspondence read, which proved that the Divine blessing had rested in an eminent degree on the Society’s endeavours to distribute the holy Scriptures. The poor have thereby been enriched, the bands of the prisoner loosened, the sick and the dying comforted, the prodigal reclaimed, and the heavenly pilgrim strengthened for his journey, and enabled to proceed on his way rejoicing. Nominal Christians, who, in consequence of their being deprived of the light of Divine Revelation for centuries past, either worshipped they knew not what, or were beginning to adore the works of their own hands, or to pay their devotions at the shrine of the false prophet, have seen a light shine in a dark place, until the day dawn, and the day star arise in their hearts. Heathens and Mahomedans have seen the star in the east, which in due time will lead them, through



the tender mercies of our God, to the Child born and the Son given." "A tribute of just commendation was paid to our great and good patron, his imperial majesty. What the British and Foreign Bible Society had done for Russia was delineated in a manner which shewed, that, in this god-like cause, there was a blessing in receiving, as well as in giving. The gratitude of the Committee, and of the whole assembly, was expressed towards the noble representative of your Society, and his lordship evidently felt the honour done to him and his country."

4. The same gentleman, in a subsequent letter, dated July 13, from Balholm, states :

"The Dean of Dorpat has established in his parish a Bible Association among the peasants. Some subscribe ten, others fifty copeks annually; some a ruble, and even more." "The Society consists of between three and four hundred peasants. The Committee meet regularly for business in the house of their worthy pastor. At first, they were a little shy of persons so much their superiors, and particularly when invited to sit with them at the same table, to consult about matters of so much importance. Now they feel themselves quite at ease; and the worthy Dean assured us, with the tear of joy sparkling in his eye, that he had seldom heard so much good sense, or remarks so judicious, as those uttered by these good peasants in their meetings of the committee. This summer they held their first annual meeting." "The effect produced was astonishing. The poor peasants saw themselves to be fellow-workers with all who are good and great, in the best of causes. Their ideas were expanded, and they retired with reluctance from this most interesting meeting. A number became subscribers, who had not contributed before: nor was this all; the tidings of this new thing spread around, and the peasants in some of the neighbouring parishes have come forward, and requested that their pastors would establish such a Bible Society among them. We made arrangements with the Committee at Dorpat for having them established in all the parishes, which we hope will soon be done." "Just while all these things are going forward, the humane Alexander is giving freedom to the peasants in Esthonia: the law is passed; the ukase is printing, and arrangements are making for putting it into execution; but they must be

raised in some degree in the scale of being, before they could really enjoy the good preparing for them; they must feel that they also have moral worth—that they are men. And when we take into the account the effect which, by the blessing of God, will be produced, by the reading of the Scriptures, on the minds of these oppressed and neglected human beings, and connect all these with the change about to take place in their political existence, we must stand still, and exclaim, 'O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!'"

5. The Rev. E. Henderson gives a favourable account of his reception in Holstein.

6. The Very Rev. Dean Hertzberg, in a letter dated near Borgen in Norway, August 19, 1816, conveys the thanks of every Norwegian for the grant of 500*l.* to the Norwegian Bible Society.

7. The Right Rev. C. C. Merlen, general superintendent of the principality of Osnaburg, gives a pleasing account of the anxiety existing there to obtain the word of God. "Our catholic fellow-labourers," he adds, "labour with us hand in hand. The New Testament of Leander Von Ess is disseminating." "A Bible Society has lately been established at Detmold, under the patronage of the ruling princess at Lippe Detmold, which has already begun its operations."

8. The fifth Report of the Calcutta Auxiliary Bible Society gives the following view of its transactions since its formation:—"It procured and distributed in different parts of Asia, above 3000 Portuguese Testaments; printed, and transmitted for distribution to the coast and Ceylon, 5000 Tamul Testaments; printed and sent to Ceylon 2000 Cingalese Testaments; printed and sent to Amboyna nearly 2000 Malay Testaments in the Roman character, besides another thousand retained to accompany an equal number of the Old Testament now in the press; commenced an edition of 2000 copies of the Armenian Bible, and undertook to print 2000 copies of the Tamul Bible, 2000 of the Hindoostanee Testament in the Nagree character, 1000 copies of the Old Testament, and 3000 of the New Testament, in the Malay language, and Arabic character, and an

edition of the New Testament in the Malayalam or Malabar language and character; besides obtaining from England, through the British and Foreign Bible Society, 2000 English Bibles, and the same number of English Testaments, which are now for sale at reduced prices, at the Society's depository; or have been sent to other places, where they were urgently wanted."

9. In a letter from Amboyna, dated August 1, 1815, an account is given of the formation of the Amboyna Bible Society, for Amboyna and the adjacent islands. These islands, independently of the heathen tribes, contain 20 000 Christians, who are destitute of the word of God. They expect Malay Bibles from Calcutta, and look for a farther supply from Great Britain. The Society has remitted 346*l.* to the parent Society.

10. A letter from his Excellency Governor MacCarthy, conveys intelligence of the establishment of a Bible Society at Sierra Leone. The Society has remitted 191*l.* as its first contribution.

The Committee, in conclusion, deem it necessary to state, "that new and extensive fields for the operations of this Society are continually opening in various parts of the world, which will require unremitting exertions, on the part of the Auxiliaries and friends of the institution, to provide the necessary funds; the expenditure having, during the last year, exceeded the receipts by several thousand pounds."

#### LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The following is an abstract of the Report of this Society delivered at the general annual meeting on the 3d of May last.

The whole of the Four Gospels in Hebrew have at length been published, after undergoing the inspection of the most learned Hebrew scholars; and the remaining books of the New Testament are printing. Pains have been taken to circulate the Gospels already published in various parts of the continent. Pleasing testimonials have been received, from various quarters, of the accuracy of the translation.

A new Auxiliary Society has been formed at Bristol, from which 717*l.* have been received. The whole amount received from Auxiliary Societies has been 1745*l.*—

Lectures on Jewish subjects have been instituted at Bristol, and are recommended in other towns.

The congregational collections have amounted to 1560*l.*; and clergymen throughout the kingdom are earnestly solicited to aid the Society in this way.

The Society have under their charge forty-two boys and forty girls. In the course of the year, six boys have been placed out as apprentices, and three girls in service.

Great praise is given to the conduct of the female department of the Society.

The committee of ladies in the metropolis are stated to have displayed distinguished liberality, ability, and zeal, both in aiding the general cause, and in superintending the female school and asylum.

During the last year, the Answer of the Rev. T. Scott to the Rabbi Croli, has been published\*—The monthly publication of the Society has been enlarged from the 1st January, 1816, and now appears under the title of the "Jewish Expositor" and "Friend of Israel." The contributions of the friends of the Jews to this work are solicited.—The only remaining publication of the Society is a selection of Psalms and Hymns for the use of the Episcopal Jews' Chapel, by the Rev. C. S. Hawtry.

Monthly Lectures are now delivered on subjects relative to the Jews, both at Bentinck Chapel and at St Swithen's, London Stone; as well as at Ely Chapel, as formerly.

The Episcopal Jews' Chapel has only occasionally been frequented by unconverted Jews. Being acceptable, however, to the Christian community in its neighbourhood, it has defrayed its own expenses, exclusive of a heavy ground rent. The Jewish children are publicly catechised here during Lent. It is intended to preach a series of sermons in this chapel on the first Wednesday in each month, in proof of the Messiahship of Christ.—In this chapel, one adult Jew and four children have been baptized. The former has since proved himself unworthy of participating in that ordinance. Besides these, six other Jews,

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\* For a review of this work, see our Vol. for 1815, p. 809.



chiefly foreign, have been admitted to Christian baptism. An account of the conversion of one of these, a Polish Jew, is given at some length; but we doubt the expediency of such narratives, with a view both to the public and to the individuals who are the subjects of them, until a longer period of probation shall have established the reality of the conversion.

From the circumstance that many Jews have lately become subscribers to Bible Associations, the Report very fairly infers, that the disposition of the Jews is becoming more favourable towards Christianity; and it recommends, we think with great propriety, that this disposition should be met, and their prejudices obviated, by putting into their hands the Scriptures in Hebrew.

The Committee have adopted various regulations to prevent the abuse of the temporal aid granted to Jews; and they are engaged sedulously in devising means for giving the adult Jews regular employment.

Considerable retrenchments have been made in the expenditure of the Society, and still farther reductions are meditated;—but when the extent of the field before them is considered, no permanent reduction in the total expenditure can be reasonably anticipated. In the mean time, a zealous friend of the Society has set on foot an establishment to prepare instruments for its further operations, which the Society must take upon itself as soon as its funds will permit. The debts of the Society have been discharged, with the exception of 1500*l* owing to benevolent persons, who are willing to prolong the term of payment.

The foreign correspondence of the Society seems to indicate that a great change is silently operating throughout the continent, not only in the civil and political state of the Jews, but in the moral and religious views of many of them.

The Report is preceded by a sermon preached on the day of meeting, by the Rev. Daniel Wilson, A. M. from Rom xi. 25—27, and marked with all that gentleman's known piety, zeal, and talent. We cannot better close this article than by an extract from the concluding part of this discourse. Hitherto, observes the preacher, "Christians, instead of praying for

and endeavouring to save the Jew, have despised and contemned him. They have admitted the immense debt of gratitude they owe to that nation, 'from which as concerning the flesh Christ came;' they have admitted the duty of forgiving our enemies, and praying for them that persecute us; they have admitted generally the great mystery of their future salvation; they have even admitted the duty of attempting their conversion;—but with all these admissions, has not, I may ask, a lurking contempt and indifference paralyzed almost every exertion in their favour? Have not Christians, like the priest in our Lord's parable, passed by on the other side? Have they not been content quietly to enjoy the privileges of that church into which the mercy of God had brought them, whilst a poisonous, though subtle, conceit has infected their whole frame and habit of thinking as it relates to the Jews? And is not the humbling of this fatal pride of heart the design of the Apostle in my text, and the necessary prelude to deep and genuine compassion toward the Israel of God? Let self-conceit, then, be banished from our minds; and let compassion fill every breast for the fallen glory of Israel! Let all tendencies to presumption on our own privileges, or to indifference as to the dereliction of others, be carefully guarded against! Rather, like our Apostle, let us speak, if we must speak, of the guilt even of the Jews as the enemies of the Cross of Christ, not without tears! Let us endeavour, with him, to provoke them to emulation, and to save some. Let it be our hearts' desire, and fervent prayer to God for Israel, that they may be saved! Let us be willing to endure any sufferings, and to enter upon any labours, for the ancient and now dispersed house of Jacob. But why do I speak of the Apostle as our pattern in this duty? I would rather lead you to the lowly Saviour, and bid you observe him as he wept over the very city which he pronounced rejected of God! I would call on you to listen to his tender address to the daughters of Jerusalem, as he was dragged to the mount of crucifixion. I would invite you to hear his dying intercession for his very murderers, whilst engaged in nailing him to the cross; 'Father, forgive them, for they know not what they do.' And I would ask, if every heart should not be softened into sorrow? I would ask, if any apathy ought still to regard us in the work of benevolence, if any conceit of ourselves should chill that ardour of love, which such examples ought to kindle to a flame?"

"Need I add, in order to touch more expressly on the particular society for which I appear before you, that all the topics we have been reviewing in this discourse—the present state of the Jews—their future prospects—and our consequent duty, unite in recommending the efforts of that institution which is expressly engaged in this great work. I do not ask for a disproportionate or excessive attention to this branch of Christian benevolence. I ask only that this Society should share your labours and partake of your prayers and support. I ask that the Jew may not be neglected in the general ardour for spreading the Gospel. I ask that, while you are sending your Bibles and your missionaries to the most distant shores, you should not pass over a people many of whom are dispersed in your own land and around your very dwellings.

"And in asking this, I should be the last to countenance any rash or inconsiderate measures. These would inevitably defeat the design which you have in view. On the contrary, the society for which I plead is desirous of proceeding with the utmost circumspection. The very state of the Jewish Nation, which we so much deplore, requires this. 'Those who labour for the conversion of the Jews,' says Easnage, 'ought to be especially cautious, and not to trust to any instances of conversion, except where they appear to be altogether voluntary. It is not enough that they have not proceeded from fear or hope of a temporal nature; they should be confirmed by solid proofs and a sure method of investigation.' Nothing can be more important than this remark. None lament more than the members of the Society itself, any errors into which its early proceedings may have been betrayed, and none are more anxious, under God's blessing, to pursue measures of exact prudence in their future conduct.

"In the mean time, let it not be forgotten, with gratitude to the Giver of all good, that much has actually been effected in the very few years of the Society's operations. A correspondence has been opened with pious and learned Christians in various parts of the world; a translation of the New Testament into pure Hebrew has been in part accomplished; a large number of Jewish children have been educated, with the full consent of their parents, in the Christian faith; an Episcopal Chapel

for the Jews has been erected in the quarter of the town where they most abound; courses of lectures for the instruction of the Jews have been preached in various other parts of London; many different works connected with Jewish literature have been published; and above all, some adult Jews have been truly converted, as we hope, to the faith of our Lord and Saviour, and admitted by baptism into the Christian church.

"For supporting, then, a cause thus promising in its first efforts, as well as splendid in its future prospects, I now solicit your benevolence. Assist us in furthering the design. Aid us in spreading among the Jews the tidings of salvation. Help us to place within their reach the means of knowledge, to remove as far as possible all impediments to its reception, and to impress at length on the Jew the conviction that we are sincerely and cordially labouring for his welfare. What success it may please God eventually to grant to the Society, it is not for us to predict. It is ours to make the attempt, in humble dependence on the aid of his Spirit and grace. And I am sure, that British Christians will not fail to support the honour of their country and of their religion in respect to this particular society, as they support it so honourably in regard to every other branch of benevolence and mercy. I know they can never be backward in a project which, though more slow and painful in its first development than many others, becomes therefore only a more imperious duty of the compassionate heart; and which being mingled with all our brightest hopes of the conversion of the world on the one hand, and sustained by all the predictions of the Divine purposes of mercy on the other, combines in itself more powerful motives for exertion than were perhaps ever united in any other scheme of mercy which at any period of the church has addressed itself to the conscience and affections of the believer in Jesus Christ."

#### INDIA.

We extract, from the Church Missionary Register, the following account of a singular character who has lately distinguished himself in Bengal as a Hindoo Reformer.



Rammohun Roy is a Brahmin, about 32 years of age, of extensive landed property, and of great consideration and influence. He is shrewd, active, prepossessing in his manners, and versed in various languages; among the rest, the English, which he writes and speaks correctly. His great business is to give lectures to his countrymen on the Unity of the Godhead. He states, that the religion of Mahomet at first made some impression on him, but a farther acquaintance with it convinced him it could not be from God. He is acquainted with the Christian Scriptures, and is said to study them. His followers are stated to amount to nearly 500. The Brahmins are reported to have twice attempted his life, but he was on his guard. He has published different tracts both in English and in Persian, and Bengalee, directed against the grosser superstitions of the Hindoos, but obviously intended to recommend their more ancient and refined creed. One of these tracts is introduced by the following address, "To the Believers of the only True God :—

"The greater part of Brahmins, as of other sects of Hindoos, are quite incapable of justifying that idolatry which they continue to practise. When questioned on the subject, in place of adducing reasonable arguments in support of their conduct, they conceive it fully sufficient to quote their ancestors as positive authorities. And some of them are become very ill disposed towards me, because I have forsaken idolatry, for the worship of the true and eternal God.

"In order, therefore, to vindicate my own faith, and that of our early forefathers, I have been endeavouring, for some time past, to convince my countrymen of the true meaning of our sacred book; and to prove, that my aberration deserves not the opprobrium which some unreflecting persons have been so ready to throw upon me.

"The whole body of the Hindoo theology, law, and literature, is contained in the Veds, which are affirmed to be coeval with the creation. These works are extremely voluminous; and being written in the most elevated and metaphorical style, are, as may be well supposed, in many passages seemingly confused and contradictory. Upwards of two thousand years ago, the great Byas, reflecting on the per-  
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petual difficulty arising from these sources, composed, with great discrimination, a complete and compendious abstract of the whole; and also reconciled those texts which appeared to stand at variance. This work he termed the "Vedant," which, compounded of two Sungscrit words, signifies the "Resolution of all the Veds." It has continued to be most highly revered by all the Hindoos; and, in place of the more diffuse arguments of the Veds, is always referred to as equal authority. But, from its being concealed within the dark curtain of the Sungscrit language, and the Brahmins permitting themselves alone to interpret, or even to touch, any book of the kind, the "Vedant," although perpetually quoted, is little known to the public; and the practice of few Hindoos, indeed, bears the least accordance with its precepts.

"In pursuance of my vindication, I have, to the best of my abilities, translated this hitherto-unknown work, as well as an abridgment thereof, into the Hindoostanee and Bengalee languages; and distributed them, free of cost, among my own countrymen, as widely as circumstances have possibly allowed. The present is an endeavour to render an abridgment of the same into English; by which I expect to prove to my European friends, that the superstitious practices which deform the Hindoo religion have nothing to do with the pure spirit of its dictates.

"I have observed, that, both in their writings and conversation, many Europeans feel a wish to palliate and soften the features of Hindoo idolatry; and are inclined to inculcate, that all objects of worship are considered by their votaries as emblematical representations of the Supreme Divinity. If this were indeed the case, I might perhaps be led into some examination of the subject: but the truth is, the Hindoos of the present day have no such views of the subject, but firmly believe in the real existence of innumerable gods and goddesses, who possess, in their own departments, full and independent power, and to propitiate them, and not the true God, are temples erected and ceremonies performed. There can be no doubt, however, and it is my whole design to prove, that every rite has its derivation from the allegorical adoration of the true Deity; but, at the present day, all this is  
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forgotten ; and, among many, it is even heresy to mention it.

"I hope it will not be presumed, that I intend to establish the preference of my faith over that of other men. The result of controversy on such a subject, however multiplied, must be ever unsatisfactory ; for the reasoning faculty, which leads men to certainty in things within its reach, produces no effect on questions beyond its comprehension. I do no more than assert, that, if correct reasoning, and the dictates of common sense, induce the belief of a wise, uncreated Being, who is the supporter and ruler of the boundless universe ; we should also consider him the most powerful and supreme Existence, far surpassing our powers of comprehension or description : and, although men of uncultivated minds, and even some learned individuals (but in this one point blinded by prejudice,) readily choose, as the object of their adoration, any thing which they can always see, and which they pretend to feed, the absurdity of such conduct is not thereby, in the least degree, diminished.

"My constant reflections on the inconvenient, or rather injurious, rites, introduced by the peculiar practice of Hindoo idolatry, which, more than any other Pagan worship, destroys the texture of society—together with compassion for my countrymen—have compelled me to use every possible effort to awaken them from their dream of error ; and, by making them acquainted with their Scriptures, enable them to contemplate, with true devotion, the unity and omnipresence of nature's God.

"By taking the path which conscience and sincerity direct, I, born a Brahmin, have exposed myself to the complainings and reproaches, even of some of my relations, whose prejudices are strong, and whose temporal advantage depends upon the present system. But these, however accumulated, I can tranquilly bear ; trusting that a day will arrive, when my humble endeavours will be viewed with justice—perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation : my motives are acceptable to that Being, who beholds in secret, and compensates openly."

The tract itself is short, extending to

fourteen pages in quarto. It is an abridgment of the Vedant of Byas, whom Ram-mohun Roy represents as "the greatest of the Indian theologians, philosophers, and poets." He professes to give the real sense of the Vedant and Veds on the most important points of Hindoo theology, which he affirms to have been misunderstood and forgotten. He asserts the unity, spirituality, omnipresence, and omnipotence of the Supreme Being—that He is the sole object of worship—that the adoration of Him is required of mankind—that moral principle is a part of the adoration of God, with reliance on, and self-resignation to, the only true Being, and an aversion to worldly considerations—and that devotion to the Supreme Being is not limited to any holy place or sacred country.

The author, however, is driven to the most absurd subtleties and refinements, in attempting to make out some meaning in the Hindoo Creed. He nevertheless promulgates principles which seem destructive of caste and subversive of other peculiarities of Hindoo superstition.

There seems a considerable measure of light in the following passage :—

"The Ved now illustrates the mode in which we should worship the Supreme Being ; viz 'To God we should approach, of him we should hear, of him we should think, and to him we should attempt to approximate.' The Vedant also elucidates the subject thus : 'The three latter directions, in the above quoted text, are conducive to the first ; viz. Approaching to God. These three are in reality included in the first (as the direction for collecting fire in the worship of fire ; ) for we cannot approach to God, without hearing and thinking of him, nor without attempting to make our approximation ; and the last, viz. Attempting to approximate to God, is required until we have approached him.' By hearing of God is meant, hearing his declarations, which establish his unity ; and by thinking of him is meant, thinking of the contents of the law ; and by attempting to approximate to him is meant, attempting to apply our minds to that true Being, on which the diffusive existence of the Universe relies, in order that, by means of the constant practice of this attempt, we may approach to him. The Vedant



states, that 'constant practice of devotion is necessary, it being represented so by the Ved;' and also adds, that 'we should adore God, till we approach to him, and even then not forsake his adoration, such authority being found in the Ved.' "

The rise of this new sect, the zeal and subtlety displayed by its founder, with its obvious tendency to undermine the fabric of Hindoo superstition, are objects worthy of the serious attention of Christians.

## VIEW OF PUBLIC AFFAIRS.

WE alluded, in our last number, to the dissolution of the French chamber of deputies. The new elections have been completed; but what will be the prevailing character of the persons returned, it is very difficult to say. The general opinion seems to be, that although the ministerial party, the Constitutionalists, as they call themselves, will have gained a majority in the assembly, it will by no means be a preponderating one. We do not pretend to have sufficient knowledge of the interior state of France, or of the arcana of French political parties, even to hazard a speculation as to the expediency of the measure of dissolving the former chamber, or the probable effect of the triumph of the Constitutionalists. If this designation were justly attributed to them, we should have no hesitation in anticipating the best consequences from such an event. But whatever may be our distrust of this party, it is exceeded by that which we feel respecting the purposes and intentions of those who are styled ultra-royalists, whose real objects, we imagine, fall little short of the reinstatement of the noblesse in all their feudal rights, and of the clergy in all their ancient possessions and abused privileges. We wait, therefore, not without some anxiety, the farther development of events; and shall only add, that whatever may be our apprehensions, our sincere wishes are, that what has taken place may conduce to the permanent tranquillity and growing prosperity of that kingdom.

Switzerland has acceded to what has been called the Holy Alliance; and the following letter of our prince regent to the emperor of Russia, the emperor of Austria, and the king of Prussia, would seem to indicate that he had virtually done so too:—

"Carlton House, Oct. 6, 1815.

"My dear brother and cousin,—I have had the honour to receive your (imperial) majesty's letter, together with the copy of the treaty between your majesty and your

high allies, signed at Paris on the 26th of September. As the forms of the British Constitution, which I am called upon to maintain in the name and in the place of the King my father, prevent me from acceding to the treaty in the form in which it is laid before me, I choose this way to convey, to the august sovereigns who have signed it, my entire concurrence in the principles which they have expressed, and in the declaration which they have made, that they will take the Divine precepts of the Christian religion as the unalterable rule of their conduct, in all their social and political connections, and confirm the union which should always exist between all Christian nations. It will be ever my serious endeavour to guide my conduct, in the situation in which Divine Providence has placed me, according to these holy principles, and to co-operate with my high allies in all measures which are calculated to contribute to the peace and welfare of mankind. I remain, with the most unalterable feelings of friendship and regard, my dear brother and cousin,

"Your (imperial) majesty's brother and cousin,

(Signed) "GEORGE, P. R."

God grant that such principles may become practically and universally influential!

The return of the consolidated fund, for the quarter ending the 5th instant, shews a surplus of nearly two millions sterling, which is doubtless a very consolatory circumstance. The satisfaction arising from it is, however, considerably damped by the great rise which has taken place in the corn-market, in consequence of the unfavourable state of the weather for gathering in the harvest. This rise, while it must doubtless tend to relieve the pressure that has lain with such weight on the agricultural interest, we fear will be made use of, by our designing demagogues, to ag-

gravate the public discontents. These discontents, both in this country and in Ireland, appear to be attaining a height which calls for the most vigilant interposition of the government, and the zealous co-operation of every friend to the peace, good order, and well-being of his country. We trust that the religious part of the community, especially, will manifest the excellence of their principles, not only by the propriety of their own conduct, but by their efforts to remove those most unreasonable prejudices which form the alleged, perhaps the real, ground of the existing disquiet. That in this enlightened age and country, men should be found absurd and weak enough to suppose, that they shall alleviate their own distress by setting fire to the barns or corn-ricks of their neighbours; or that they shall increase the demand for our manufactures by destroying the machinery which has alone enabled us to retain any foreign market at all, is scarcely to be believed. But when men of superior information seem to favour such a principle, as that the use of machinery is injurious to the labouring class, we must be uncharitable enough to suppose that the principle is adopted with a view to some less creditable end than the relief of the poor. Instead of this, the poor ought to be taught that petitions against machinery are, in fact, petitions directed, not only against the commercial greatness

of England, but against their own individual interests. It is taking security against present pressure, by sacrificing all their means of permanent subsistence. It is like eating up the seed corn which is to furnish future harvests. A much more sensible and rational course is pursued in many districts, and we hope it will become universal; we mean, that of forming local associations for alleviating the difficulties of the poor, and supplying them with labour. If, laying aside all the feelings of political partisans, the gentlemen throughout the country were cordially to co-operate in the benevolent effort to relieve the present distress, while they firmly repressed every species of turbulence and disorder, we should have no doubt of soon witnessing a very improved state of the public mind.

In London, the Lord Mayor of last year, Mr. Wood, has been re-elected to that high office. This singular honour has been conferred upon him by his fellow citizens, professedly on account of his extraordinary activity and vigilance as a magistrate.

The police officers, five in number, detected in conspiring to draw innocent men into the commission of crimes, in order to obtain the reward paid on conviction, have been tried and found guilty—three of them capitally.

## OBITUARY.

RICHARD REYNOLDS, ESQ.

DIED on the 10th Sept. 1816, at Cheltenham, aged eighty-one, the truly venerable Richard Reynolds, of Bristol, a member of the society of Friends; who, full of faith, of days, of riches, and of honour, was gathered to his fathers as a shock of corn fully ripe. His Christian benevolence was not confined to the numerous charitable institutions of his own city, but was co-extensive with the habitable globe. Following the example of his great Master, wherever there was a suffering fellow-creature, of whatever colour or creed, within his reach, his open purse, his expanded heart, his libe-

ral hand, promptly, actively, perseveringly, afforded efficient relief. His influential example gave a tone to the philanthropic exertions of his fellow-citizens, who will long retain a deep impression of his extraordinary worth and transcendent virtue.

Indeed, the spontaneous testimonies of respect to his memory which all ranks of them evinced on the occasion of his funeral, which took place on the 18th September, were very remarkable. On that day, soon after eight o'clock in the morning, about five hundred boys from the benevolent schools of St. James and St. Paul, and the Royal Lancasterian School, were formed in two open



columns, extending from each side of the good man's late dwelling, across Saint James's Square. Their youthful appearance was well contrasted with the sorrowful countenances of numbers of the surrounding poor, who filled the area of the square, and lined the streets, eager to pay their last tribute of respect to their common benefactor. Most of the shops in the streets through which the procession passed were shut. About seventy relations of the deceased followed the body in mournful procession, and were joined by many, both men and women, of the society of Friends, and also by above three hundred of the most respectable of his fellow-citizens of other religious denominations in mourning;—and among them Aldermen Daniel, Fripp, and Birch, Mr. Sheriff Barrow, and other members of the corporation; J. Butterworth, Esq. M. P.; together with several of the resident clergymen and dissenting ministers of different persuasions; the gentlemen of the committees of the Bible Society, the Infirmary, the Dispensary, the Samaritan, the Prudent Man's Friend, and the British and Foreign School Societies; the Orphan Asylum, the Blind Asylum, the Benevolent Schools of St. James and St. Paul, the Penitentiary, the Stranger's Friend, the Friend in Need, and several other charities; of which Mr. Reynolds had been a liberal benefactor, and of many of them, till within a few months of his decease, an active member. To the credit of the attending thousands, the strictest decorum was maintained. Amidst the tolling of several of our church bells, the procession reached the graveyard of the Quakers' Meeting-house in Rosemary-street, where, after placing the remains of the deceased over the grave, a solemn stillness—a silence that might be felt—ensued. Several Quakers, both men and women, in orderly succession, address-

ed the spectators, reminding the survivors of the vanity of all things below; warning them not to put their trust in uncertain riches, but in the living God;—after the example of their deceased friend, to evidence their faith by their works, disclaiming all merit in them; and to consider themselves but as stewards who must soon render an account of their stewardship, and be accepted by the Father through the alone merits of the Son, and the sanctifying influences of the Holy Spirit. These devotional services were closed with a very fervent and appropriate prayer—that our Heavenly Father, who had seen fit to remove this eminent almoner of his bounty, would, in his good providence, raise up many kindred spirits among the rich to fill up the chasm occasioned by his removal, and that, in his abundant care of the poor, he would provide for their every want, and teach them how to bear the present trials of poverty without murmuring, and sanctify all his dispensations to their souls;—and ascribing all the glory of the great example his servant had set them, to the One God, Father, Son, and Spirit, who is worthy of all praise and adoration. Thus was the memory of the just embalmed in the sighs, in the tears, in the prayers of his friends and fellow-citizens of every name; who, it is understood, mean to wear mourning for one month. It was in the faith and hope of the glorious truths of that Divine Revelation, to the circulation of which\* he so zealously contributed,

\* The Rev. John Owen, in his *History of the British and Foreign Bible Society*, says; "The author has no apprehension of offending those whom he is reluctantly compelled to pass over in silence, by mentioning the venerable name of Richard Reynolds, Esq. as one of those individuals to whose liberal, active, and persevering philanthropy, the Bristol Auxiliary Bible Society, of which he is so great an ornament and benefactor, owes its earliest and latest obligations."

and which he was earnestly desirous that all might be able to read, that this great Christian philanthropist lived and died;—thus adding another proof to those daily exhibited of the ennobling influence of faith in the Son of God.

The following anecdotes of this extraordinary man are given on the most satisfactory authority:—

During the scarcity of 1795, after relieving the wants of his immediate neighbourhood, he sent, in a cover to the London Committee, with only these words. "To relieve the wants of the poor of the metropolis," and without any signature, the sum of *twenty thousand pounds*!

Applying to a gentleman whom he thought rich, but who was really only in circumstances of mediocrity, to stimulate him to give liberally, he made use of this argument: "When gold encircles the heart, it *contracts* it to that degree that *no good* can issue from it; but when the pure gold of faith and love gets *into* the heart, it *expands* it so that the last drop of life blood will flow into any channel of benevolence."

A lady applied to him on behalf of an orphan. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor." "Stop," said the good man; "you mistake: we do not thank the clouds for the rain: teach him to look higher, and thank Him who giveth both the clouds and the rain."

His maxim was; "I am only a *steward*, and must soon render up my account; therefore I will make my own hands my executors:" yet he laid out 10,000*l.* in estates; the rents to be divided, *for ever*, between seven of the public charities of Bristol, to supply the wants of the poor.

Being importuned by a friend to sit for his portrait, he at length consented. "How would you like to be painted?" "Sitting among books." "Any book in particular?" "The Bible." "Open at any part?" "At

the fifth chapter of Romans; the first verse to be legible, 'Therefore being justified by *faith* we have peace with God, through our Lord Jesus Christ.' " Blessed testimony of *such a man*, who wore no phylacteries, blew no trumpet, nor made long prayers in the corner of the streets, to be seen by men. Our Father, who saw in secret, has ere now rewarded him openly. He spent the last ten years of his life in *active* benevolence, *seeking out* cases of distress, occupying nearly the *whole of his time* in such pursuits, besides employing as his almoners many other benevolent characters.

On the 2d instant, a general meeting of the inhabitants of Bristol was held for the purpose of forming a charitable institution, to perpetuate the memory of the late Mr. Reynolds. Such an institution was accordingly formed, under the name of Reynold's Commemoration Society; the object of which is to grant relief to persons in necessitous circumstances, and also occasional assistance to other charitable institutions. The meeting was attended by the members for the city, most of the members of the corporation, many of the clergy, and numbers of the most respectable bankers and merchants.

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To the Editor of the Christian Observer.

SHOULD you consider the following plain statement, as in any respect calculated to encourage your readers to diligent perseverance in the great work of ministerial usefulness, you will do me the favour to insert it in your valuable miscellany. R. P. B.

WILLIAM GREEN, the subject of the present memoir, enlisted, at the age of twenty, into the Cambridge-shire militia; from which service he was drafted into the 7th regiment of foot. In this employment, he continued until the month of June,



1815, when his regiment embarked to join the British army under the duke of Wellington. At this time, William was in so weak a state of health, from a violent cold caught upon his march, as to be under the necessity of remaining in Dover hospital. From Dover he was removed to York, where, being pronounced incurable, he was sent home to his parish in the county of B——. In the month of May, 1816, by the good providence of God, I became acquainted with him. It was in one of those quiet walks which a minister loves to take amongst the poor of his flock, that I was informed that a fine young man, a soldier, was returned to the parish, unwell. I lost not a moment in hastening to the cottage in which I expected to find him, but, to my great disappointment, was told, that all the cottages in the village being full, he was for a few days to take up his residence in a public-house. In this situation, by no means favourable to the growth and progress of religious principle, I became acquainted with a man, whose first appearance indicated a speedy dismissal from this world. A fine athletic form was bowed down and emaciated by an incessant consumptive cough. The man looked miserable : he sat in the chimney corner, silent and dismayed. I promised him every temporal assistance which I might be enabled to afford ; and persons continually entering the room, I could do little more than offer to bring some books and see him again as soon as he should be settled in his lodging. This change of residence took place in a few days ; and that gracious God who determines the bounds of our habitation, led poor William to the cottage of a pious and most exemplary Christian. Under the humble roof of this good man, I have been accustomed, for several summers, to hold an adult school ; and have every reason to believe that the reading of the Scriptures, with prayer to God, was blest

to the salvation of a very aged person within the last twelvemonth. William Green listened with attention to the perusal of that Book which is a lamp unto our feet and a light unto our paths. After the stated hour for instruction had passed away, he was silent. Several efforts were made to lead him into conversation ; but so great a reserve prevailed, even in the private morning visits which I paid him, that I felt almost disheartened in my work. But there is a fructifying dew which falls from heaven and blesses, though imperceptibly at first. In the morning I still continued to sow the seed of the word of God, in the evening I stayed not my hand. I was anxious to plant and to water : I was sensible that I could not give the increase. But in a few weeks more, this wilderness began to "blossom as the rose." When, after reading a chapter in the Bible, prayer was made to God for his blessing, I observed that my poor soldier repeated articulately every word of that prayer. He next expressed a wish to hold a New Testament open in his hand, and to follow the men who were learning to read : at length, so great a delight did he take in his new employment, and so entire was his confidence in the views of his schoolmaster, that he blessed God for leading him to a house where the sacred truths of the Gospel were unfolded in this simple manner. By degrees, the consumption gained upon his wasting strength ; but as his bodily powers decayed, his soul began to rejoice in the mercy of his God and Saviour. Before he was confined to his bed, he opened his mind to me, with all its hopes and fears. His hopes were fixed upon the mercy of God in Christ ; his fears arose from his own utter unworthiness. When in the army, he confessed, that he had led a sad thoughtless life, but always with some conviction that he was doing wrong. He could not accuse

himself of drunkenness or Sabbath-breaking; for if possible, he would always attend some place of worship; but he had lived in ignorance of God, and of the way of salvation by Jesus Christ. He now felt a joy and peace which he could not describe. Again and again, he blessed the day which brought him back to our village.— Again and again, he would repeat, “I hope the Lord has prepared a place for me above, and is mercifully preparing me for that place.” He was instant in prayer. The last visit which I paid to him, when he was so weak as to be scarcely able to articulate, he gave me to understand that he had spent the whole night in prayer, and was inconceivably happy in the approach of death. He knew little else experimentally, than that he was a sinner in the sight of God, and that Jesus Christ was the Saviour of sinners. His repentance appeared to be deep and abiding; and the earnest wish of his heart was either to be permitted to attend the public worship of God’s house on earth, or to be removed, in God’s good time, to

a better and more spiritual worship above.

It so happened, that the earthly remains of this poor man were committed to the dust on the evening of a Sabbath-day, just before the congregation assembled for an expository service at six o’clock. The attention that night was to be directed to the Homily “on the Knowledge of holy Scripture;” after reading which, I was led to expatiate a little on the sacred influence of the Spirit which had blessed the word of God to the edification of our departed brother. But, sir, not to trespass upon your pages, may I ask your readers, whether one such instance does not amply repay the ministering servant of God for years of labour in the vineyard? There is a seed time, and there will most unquestionably be a harvest. Happy, thrice happy, the humble follower of the blessed Jesus, who, though he now goes on his way weeping on account of many discouragements, shall yet come again with joy from the mansions of the grave, and bring his sheaves with him.

## ANSWERS TO CORRESPONDENTS.

A CONSTANT READER; A CHURCHMAN; C. H.; AN INQUIRER; another CONSTANT READER; M. A. F.; J. A.; AN UNDER-GRADUATE; *A Sermon on Gen. viii. 22.*; THEOGNIS; THE OLD INQUIRER; and BENEVOLUS; have been received.

P. will appear.

We are much obliged to DOLOR, for the kind concern he feels and expresses on our account. But we can assure him the course we have pursued is the effect not of pertinacity but of conviction.

We strongly recommend it to the Rector of Darlaston, to make a direct application to “the Committee of the Association for the Relief of the Labouring and Manufacturing Poor,” under cover of F. Freeling, Esq. Post-office, London.

The farther communication of N. B., which we have received, seems hardly needed. His projected paper seems more likely to be useful.

G. would doubtless see that his rebuke was misplaced.

We have to offer an apology to some of our friends, for the omission of their Advertisements in the last month’s cover. It was owing to a very untoward accident, which it is needless to explain, but which we very sincerely regret.